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"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, OCTOBER 25, 1845. DAVID REED, PROPRIETOR.

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For the Register.

GENERAL VIEW OF JEWISH AND CHRISTIAN PROPHECY.

We have, already treated, to some extent, upon different points of this subject. What we have further to offer will be comprised in a few brief and general remarks.

1. *It is not evident that prophecy*—in the technical sense of the word—*is one of the constitutional wants of mankind.* God has provided *for all the essential* wants of His creatures. There is a supply for every *real need.* The *eye* needs *light* and it is provided. The *stomach* needs *food* and this, *also*, is provided. The *mind* of man needs *instruction and training* and provision is made for this want. Prove, therefore, that a thing is *a real want* of human nature and you have, presumptively, proved its actual existence. But, does man need to be supernaturally enlightened, concerning the events of futurity? Is it essential to his welfare? Does it ever *promote* his welfare? The affirmative of this question is not evident. Men may know a great deal of the future without supernatural enlightenment. A certain late Orthodox writer has said: 'Make me thoroughly acquainted with a man, as he is to day, and I will tell you what he will be tomorrow; acquaint me with the whole of a man's past experience and its effect upon him, and I will acquaint you with what will be the character of that man so long as he lives.' And he would do all this without the gift of prophecy. *The past* is a prognostic of *the future.* In proportion as we acquaint ourselves with those *tendencies* which actuate the world, we may see the future foreshadowed in the present. And, is not this knowledge, sufficient to supply man's actual need? Is it apparent that man's actual want demands the voice of superhuman prophecy? We will not *affirm* in the negative; yet we seriously *doubt* the affirmative. We know that men have—and ever have had—'an itching' curiosity to know the future. Hence the existence of soothsayers, augurs, necromancers and all that kind of thing. But *we are disposed* to regard this as a *human* infirmity; this hankering *desire* to know *the contingencies* of the future as being a morbid action of the soul; a diagnostic of moral disease rather than of soundness and health.

2. *It is manifest that the Jewish and Christian mind has not been pure and free from infirmity.* Hence the existence of such productions as '*the Books of Esdras*;' '*the Testament of the twelve Patriarchs*;' '*the Book of Enoch*;' '*the ascension of Isaiah*;' '*the Shepherd of Hermas*;' and, many others, of the like description. All these, purport to be *prophecies.* The authors have *ante-dated* them. The events which they assume *to predict* were matters of *history* at the time of the composition of the books. The authors of them were, probably, upright men and thought themselves actuated by a good purpose. Yet they knew that they were composing fiction. Nevertheless, they published their works as veritable prophecies. And multitudes received them as such. The author of the Epistle of Jude quotes a passage from the Book of Enoch. It has been often asserted that *a good* man would not utter a fiction, purporting to be a fact, though the moral of it might be a sound truth; and that *a bad* man would not do it, because he would thus be acting in the cause of virtue. And, by this argument, they *would* prove that all the different books of the Bible—including, of course, the books of Esther, Jonah and the *Song* of Songs—are the products of Divine Inspiration. By this rule, however, the apocryphal books are, perhaps, as well authenticated as one half of the Jewish canon.

3. Is there not reason to suspect that many of the assumed prophecies recorded in the books of Genesis, Daniel, and even in the Apocalypse, *are more historical than prophetic?* That they were written down after the events had transpired? That, after the settlement of the Jews in Palestine, and the tribes of Judah and Ephraim has gained each its distinction, the alleged prophecies made to Abraham, Isaac, Jacob and the twelve patriarchs, were, for the first time, put on record? That, after the Roman power had gained the ascendant, and the Greco-Syrian kings had mightily oppressed the Hebrews, the greater portion of the chapters in the Book of Daniel were written? That full forty years after the sacking of Jerusalem by the Romans and when Christianity had no considerable adversary but Roman Paganism, the book of the 'Revelation of St. John the divine,' was composed, containing *history* rather than *prophecy* so far as the events of the first century are noticed therein? We do not affirm these things to have been facts. But we suggest them as inquiries for candid consideration.

4. Is it a fact which can be clearly substantiated *that any of the great events of the world have been previously announced by the voice of prophecy.* The Jews have been in a state either of exile or of bondage or of both, for these twenty-five hundred years—did any of their prophets announce such an event? The Roman empire repudiated Paganism in the fourth century and embraced Christianity, did any prophet or apostle foresee or foretell this event? It is obvious from the Epistles of Paul and from the Book of Revelation that the downfall of Rome and ruin of Paganism would be simultaneous and connected events. Rome was the man of sin. Rome—Pagan Rome—was mystical Babylon; the mother of harlots and abominations. She was to be sunk like a millstone in the midst of the sea. She was to be stripped, made bare and burned with fire. And all the surrounding nations were to lament and weep and howl when they saw the smoke of her burning. But has Rome ever been thus destroyed? The empire, for one hundred and fifty years was waved over by the banner of the cross. There were as many as twelve Christian emperors. And when the empire was overthrown the Bishop of Rome was not disturbed. The city was more than once captured but not destroyed. The Roman empire fell by the hand of 'Gog and Magog;' the rude and valorous nations of the North. This fact, evidently, was not anticipated by the Jewish and Christian prophets.

We are aware that many commentators have traced out, from the Book of Revelations a program of all past Christian history. But how have they done it? Just as a certain description of persons make out and *find*, from the lines and lights and shades in the moon, houses and churches; steeples and towers; a man and a woman; seas and mountains. And they do this by *dismissing their reason* and *tasking their imagination.*

It has been recently said that the Apocalypse contemplates *three* catastrophes; namely, the fall of Jerusalem; the fall of Rome; and the reign of Gog and Magog. We, however, should rather say that it contemplates *one* catastrophe; the overthrow of Gentilism; which it identifies with the downfall of Rome and of Paganism. The opening of the seven seals issues in *this* catastrophe; the sounding of seven trumpets does the same; likewise, the effusion of the seven vials. The seventh trumpet contains the seven vials; and the sixth and seventh seals contain all the trumpets and all the vials. Each of these seven series of judgments eventuate in *the same consummation;* the destruction of the heathen world and the establishment of the empire of Jesus Christ our Lord. The repetition is for the purpose of greater particularity and fulness. It cannot, we are confident, be evinced that the fall of Jerusalem is contemplated in this vision, in any other sense than as Jerusalem made a part of the anti-Christian world.

5. Though the consummation contemplated both in the Book of Daniel and in the Apocalypse will, doubtless, be accomplished, yet not in the way and manner therein described. Rome became Christianized. And Gog and Magog have since become Christianized. These important events were not recognized either in the Old Testament or in the New, except by our Lord Jesus Christ and the Apostle Paul. And by them only in a very general sense. The former of these declared *that Jerusalem would be trodden of the Gentiles until the times of the Gentiles shall be fulfilled.* On the strength, perhaps, of this declaration, the Apostle asserted that *blindness in part had happened to Israel until the fulness of the Gentiles should come. And then would all Israel be saved.* In Daniel and in St. John the great consummation is brought about by universal and the most disastrous judgments. They are sweeping the whole world with a besom as totally destructive as were the plagues that cleaved unto Egypt. But course of events by which Christianity has hitherto made progress does not testify to the correctness of this representation. Jesus Christ is the Prince of Peace. His kingdom makes its advances in times of peace. Its influences are like the gentle and refreshing dews and showers which distill upon the earth. His coming was not to destroy men's lives but to save them. The Paganism of the Roman Empire did not yield to the force of *devouring plagues* or of bloody wars, but to the mild and powerful influences of truth. The Northern nations which dismembered and crushed the great kingdom of the Cæsars were converted, not by *the judgments*, but by *the mercies* of heaven. It is, obviously, a mistake to expect that *the halcyon* days of peace, love and holiness will be ushered in by the blast of *woe-trumpets* and the outpouring of *vials full of wrath.* The Gentile kingdoms—Babylon, Persia, Macedon and Rome—rose and stood on the ruins of their predecessors. Hence it seems to have been inferred that the fifth monarchy would rise after the same manner. Israel, also, gained his emancipation from Egypt by means of the most tremendous visitations of God. So it was believed, therefore, that when Israel shall again 'be reclaimed from all his troubles' it will be by the rod of chastisement. 'God will show the lighting down of his arm with the fury of His indignation.' So it is now believed. But is not this a mistake? It is *the truth* which sanctifies men's hearts. It is *the goodness* of God which leads men to repentance.

S. F.

For the Register.

LETTERS TO A POLE ON RELIGION IN AMERICA, NO. VII.

MY DEAR FRIEND.—"Nature is the most brilliant of wits," and one of the most brilliant of her repartees, was the Church organization of Quakerism. I began with telling you that Quakerism was an uncompromising, unlimited protest against all institutions—civil as well as religious. Nevertheless Quakers must organize themselves into a State, and into a Church; for organization is a necessity of humanity. Can you believe that the Quakers organised their Church in such a manner, that the most subtle ecclesiastical despotism was established within their own borders, which the world has ever seen; an organisation thoroughly quenching individuality, and by which they became hermetically sealed with respect to progress? Yet I will show you how this was necessarily so.—Since the individual was not permitted to judge of the truth of the movement he experienced, but to *obey* it previous to all thinking upon it, it became necessary to establish some standard external to his own consciousness, by which the monitions of the spirit could be discriminated from impulses of the passions, or the wanderings of the fancy. Who was to judge! The individual was not competent, they thought; but the whole collection of individuals in one place, who agreed in Quakerism, was competent; because as they reasoned, (for man cannot help reasoning though he think the process ever so profane) *the Spirit being one,* his suggestions to every mind would-be *one.* If *one* of their number be not in *unity* with what another said, the latter was proved *to be not in the Spirit.* Had they reasoned *more carefully,* (as they probably would have done, had they known they were reasoning,) they would have seen that they were taking for granted the very thing that was questionable; for it could be said, on the other hand, that, as those to whom the suggestions were made were many, the suggestions of the Spirit might differ, to meet different spiritual wants, not cognisable by all the individuals.

This principle of practice, viz: *when all the brethren and sisters have not unity with a preacher, he is judged as deluded by Satan, not led by the Spirit,*—reduced the maximum of spiritual knowledge in the teachers, to the level of the smallest nature in the company. I knew of a quaker minister, known to be a knave and disgrace to the cause, by all the members of a Society excepting one woman, who was deaf and too ignorant to be informed in writing of the reasons for expelling him. This man was retained some fourteen or more years, as a preacher, because this old woman 'could not have unity' with the motion for his suspension! A member of the society told me this.

The admission of new members was regulated on the same principle; except that all the children of the faithful were considered as born into their religious body, and subject from their birth to all the rules and disciplines which the fathers had judged necessary for themselves. Perhaps individual liberty was never assailed in a more subtle manner even within the Church of Rome, than by this regulation with regard to the children. Rome lays her baptismal name upon the child, long before it can think or consent; but the theory of Romanism sweeps all the world into its means of manifestation, and by means of the fine arts &c. it cultivates the creature that it makes its servant. On the other hand, the Quakers sequestrated their children, especially at first (and always theoretically) from liberal arts and learning; separated them from the worlds people by their dress, forms of speech, and general habits; communicated to them the idea that they were the children of light, and the other religious sects the slaves of matter and form; and persisted in considering them Quakers till they absolutely apostatised. The Quaker child was hardly born when his body and mind were put into this strait jacket. In the second era of the sect, after the great persecution ceased, and the children of the first quakers took the place of their fathers, the ignorance of the strict members was condign. No ray of intellectual light could penetrate the the dungeon guarded by stupid old men and women, whose stupidity was consecrated to themselves by their fanaticism.

This slavish constitution of society was, I say, nature's repartee on the unreasoning apostles of liberty, who disdained the light of reason, in an agony of will after a light above reason. It was so iron-linked by conscientious feeling, that the child born under it, could not get out of it, even into civil society which it disdained.

The system soon ceased to make converts, and the Quakers increased only by natural generation; but also they did not often lose the born members; for there were some good provisions in their constitution which gave them a good name in our country. It placed men and women on equal grounds in all respects, both being considered as equal subjects of the Spirit, and as competent to manage the secular business of life as men. Hence resulted a remarkable dignity of character in the Quaker women, who are superior,—as a class, to the men; since domestic life is in general a richer means of culture than the street life of the mechanic and trader; to which employments the old prejudices of the Quakers against liberal pursuits, have sequestered the men. The labor of repressing all expressions of the passions, the self-control necessary to keep up all the forms of speech, dress, &c., produce a grave deportment and a certain strength of purpose and steadiness of will, which if they are not virtues, are a good frame-work for virtues. These virtues however can be made subservient to vices of an arid character. Their frugality often became avarice, and their control of all expression of other passions, turned the energy of their characters into the pursuit of gain; 'the bark of Quakerism,' as I heard one of themselves once say, 'having weathered all storms, was in danger of going to pieces in the dead calm of the tropical sea of wealth.' This result is seen in Philadelphia. The old Quaker societies there still keep together, being bound together by wealth, pride and the negative power of an ignorance which defends itself from appreciating the spiritual knowledge of those who do not dress or speak in their forms. They spend a great deal of time and money on their drab garments; they live most luxuriously in the way of eating and drinking; and in short, the nature they disdain, comes running back upon them in all her unsanctified excesses, like water you would drive out with a pitch-fork. Formalism falls like a blight upon their morals as well as their religion. The-city-of-brotherly-love is a proverb and a bye-word for its mobs and its general lowness of moral tone. I think this can be philosophically traced to the anti-social principle of Quakerism, which attempting in vain, to annihilate the State as a separate system, leaves it to develop itself viciously through all the forms of barbarism. I speak however of final results. If you read, in Bancroft's History, of the foundation of Pennsylvania and Delaware, you will see that William Penn's personal character, superior education, and the accident of his father's friendship with the Duke of York, combined with the influence of those general truths, which the early Quakers acknowledged, brought about a constitution of state, which, at first glance, seems as fair as that of Roger Williams. But, as Bancroft himself acknowledges, 'folly and passion, not less than justice and wisdom, became enfranchised on the Delaware, and were desperately bent on the exercise of their privileges.' A civil liberty which is the gift of an individual, as this was, feels itself not to have sufficiently strong foundations to be satisfied. The feudal tenure by which William Penn held the property, and the democratic constitution he established in virtue of his personal power, were contradictory elements, and peace was never produced till the final adjustment at the Revolution, when Roger Williams' constitution silently prevailed there, as elsewhere over the Union. But the Quakers, as such, could never understand or enter into the full spirit of this true relation of Church and State, and Religion and Politics in Pennsylvania imagine themselves to be natural enemies.

You will say I am less charitable to Quakerism than to other forms of religion. But I admit that it was not only a necessary development, but salutary in many respects. It was an excellent critique on things as they were; it undoubtedly helped out the doctrine of individual liberty, and though it did not put it in its right place, it made it an object of attention. By giving to natural liberty the name 'light of Christ' they overstated an important truth on the one hand and understated it on the other. Undoubtedly the Universe, and individual men as parts of the Universe, are, as well as Jesus Christ's life on Earth, part and parcel of the manifestation of the absolute Reason—the Hebrew Wisdom or WORD OF GOD. But each and all ought to be viewed in relation with God the absolute Love and Power, and to do this gives to man his life. For man is not a machine, a mere organ of God; but he is a spirit, to whom the Father giveth, to have life in himself. Trinitarians object to the Quaker theology that it annihilates God the Father and the Son in favour of the Spirit, which it makes a blind force, not apprehensible, but acting precisely as the vital force acts in plants. Philosophers object to it that it annihilates man, except as a passive agent of an unintelligent, and consequently not a Free God.

But the wings of the American civil constitution have born the spirit of our age even into the dungeon of the Quaker organisation. At the time of the American Revolution the Quakers infringed their doctrine of non-resistance for the season, and in an indirect way. Later, the Hicksites repudiated some of the formalities. though none of the principles. Newlightism now repudiates organised Quakerism altogether; not allowing the suggestions of the spirit to one individual, to be judged or condemned by the society, and, strictly following out the principle of George Fox, makes organisation, whether of Church or State, *impossible.*

The 'Newlights' I venerate as individuals.—They are the spiritualists of Quakerism, the excellent of the earth in moral affection and intention; but I must declare that it seems to me their spirit is not so much progressive as destructive, and were not their numbers necessarily limited by the circumstances of their origin, they would prove dangerous to our Republic.—In fact they form the largest part of our no-government men and of those ultraists—as I call them—who when ever they believe our constitution violated, or find some provision inconsistent with its spirit, propose nullification or dissolution of the union; rather than amendment, or vindication of the spirit and meaning of the constitution according to the idea of it.

The best lesson these people could receive would be the history of Poland. There, on a large scale has been tried their theory of society; for during the days when the *liberum veto* prevailed, was seen the practical working of the principle that there should be no state, but only individuals: It proved that, in seeking that not *one* man's will should be constrained, the will of all was neutralised, and a free nation become the prey of foreign despotism. Am I fanciful in calling this class of people—who form a class by their peculiar mental formation, *the Slavonians* of America! It is worthy of remark that Slavonians are the only people who have developed the doctrine of absolute non-resistance and professed it as a political principle. I remember T—— told me once that Novogorod, (that ancient republic, once so rich and strong that its motto was, 'nobody against God and Novogorod;') rose in the day of its power to the moral sublime of non-resistance; and when its neighboring republics came to it for assistance against the invading Muscovites, it professed this doctrine! The sister republics, one by one, fell before the savage foe, who, thus reinforced, overthrew Novogorod itself; and where once 400,000 people dwelt in freedom and advancing civilization, are now only 8000 political slaves, a remarkable illustration of the fact that *formulas of truth* are not *truths.*

Yours truly,

E. P. P.

For the Register.

MISSIONARY OBSERVATIONS ON THE MISSISSIPPI RIVER.

MR. EDITOR,—Missionary duty lately caused me to ascend the Mississippi, and to stop at the various towns which line its banks. The circumstances which then met my observation, connected with the promulgation of Christianity,—I reject the words liberal Christianity because Christianity implies liberality,—were such as I deem worthy of relation.

I left this city for Quincy, in one of the many commodious and comfortable steamboats which ply between it and the towns above. When opportunity offered, I entered into conversation with my fellow passengers, concerning the all-important topic connected with my labors. There were two of them from different parts of the Upper Country, who were members of the religious society calling themselves 'Christians' or 'Christian Disciples,' and called by others 'Campbellites.' The sect originated in the West from the labors of Alexander Campbell and his co-workers. Baptism by immersion is the only tenet which prominently distinguishes this sect from Unitarians. Like the latter they know no other creed than the Bible, and go all lengths for the right of private judgment, except so far as immersion is concerned. Nevertheless, such is the result of emancipation from the trammels of man-made creeds, that there are already many to be found in this Church, who regard the baptism of the spirit as alone essential. Such was the case with one of my companions, but the other contended that salvation depends upon immersion; it was not without some hesitation however, that he made this assertion. By the conquests of this Church, sectarianism is deprived of many of its followers, and is rapidly losing ground in the Western States. Its preachers labor with constant industry, seeking not their own gain or comfort, but rather the prosperity of their cause. Hence they penetrate into the country, and present Christianity in its native simplicity, to those whose avocations are most conducive to habits of reflection,—the cultivators of the soil; the shackles of creeds fall before their attacks, and souls are introduced to that liberty which Christ gives to his followers. A higher degree of education is probably desirable in many of the preachers of this Church; but if souls are won to righteousness in Jesus Christ, it becomes us not to scan too critically the medium through which the mighty work is achieved.

I arrived in Quincy the day after my departure from St. Louis, and had the pleasure of meeting my brother M—— who conduets the Unitarian Society of that place. I also enjoyed communion with Brother B—— who had come to the great West, from the Green Mountains of New England. The benefit derivable from the diffusion of Channing's Writings, was a prominent topic of our conversation. This subject is worthy the consideration of those, who desire the exteasion of truth, and are able and willing to incur expense for the gratification of their desire, through the channel of publications. It is superfluous to say that there are no works on religious subjects so calculated to meet the wants of the common mind as the productions of Channing. He held intimate communion with the great heart of humanity; and therefore all men as they receive his affectionate greeting in his pages, hail him gladly as a brother. It would be productive of much benefit if his works were widely diffused in their present form; for which purpose they should be afforded at as low a price as possible. Agents could be found in various parts of the country, who are already sufficiently interested in the subject, to use all needful exertion, without the desire of pecuniary gain. Another method which would occasion a wide circulation, would be the publication of various discourses, sermons,' &c., in a pamphlet form. These could be afforded at so low a price, as to be within the reach of the mass of the people; and thus the log cabins of the West could be illumed with the works of the great Channing. Almost any one of these, contains the great principles upon which all his productions are founded, and to which the inward voice of every heart responds in acceptance. It is impossible to estimate the good that would result from such a course: its fruits may be counted in eternity, they are beyond the calculations of time. In this cheap and acceptable form, these works are disseminated in England by the energies of Joseph Barker, who deserves to rank among the foremost reformers of the day. He is a faithful laborer in the service of his Master, and is preparing the way for the establishment of the spiritual kingdom upon earth. May we in America not be behind him, in making the works of our gifted countryman, the property of the people.

On the evening of my arrival, I accompanied Brother M—— to the residence of Brother B—— a few miles distant from the town. We drove through a country improved by the healthful labor of cultivation, and smiling in the abundance of the season. The sower had gone forth to sow; he had sown his seed in good ground, and its products were an hundred-fold. The relationship between the visible and the invisible; between the soil of the earth and the immortal spirit, was made plainer and more affectionate by the practical commentary upon the Savior's parable.

As we returned from our little jaunt beneath the failing light of the expiring day, we were surrounded by an atmosphere of that perfect purity, that seems the fitting medium of spiritual intercourse. At such moments we forget that we occupy bodies of flesh, and feel as though we would convey thoughts without the intervention of words;—dim prescience of the communication of spirits in a future world. Truly the soft summer twilight is the hour of holy and unbidden thought; for in that hour the spirit of God seeks us out, and with a gentle, yet irresistible force, compels us to communion. Not in the glare of day, amid the busy rush of life; nor in the dark and silent night, when nature seeks needful repose; but in that solemn hour 'when the evening stillness presses on the soul too busily,' is the time for meditation, for prayer, for rapt communings with the spirit of God.

The town of Quincy which is approached from the river, by the ascent of a high and steep hill, rewards the labor of the traveller by its pleasant appearance. The houses are mostly built of brick; the streets are wide; the side walks in many places are lined with trees; and few evidences of poverty are discernable. There is a large square in the centre of the town, handsomely laid out and ornamented with trees; in a few years these will be sufficiently large to form a shade, when the square will be a most agreeable promenade. Several Church spires rising above the surrounding buildings, give that pleasing variety to the observance, which the eye delights to dwell on.

The condition of religion in this town is worthy observation, as an evidence of the woful influences of Sectarianism. With a population of four thousand inhabitants, there are no less than fourteen religious societies. The members of all these profess to follow the same Master; assert their dependence upon the same Father; and yet deny to each other the name of brethren. What a mockery of truth is here! In almost every church favorite and peculiar doctrines are asserted; those of other denomination are attacked; while the broad and redeeming principles of Christianity upon which all agree, are rarely and but coldly made the subject of comment. When will the Church of Christ assert its strength, in the destruction of Sectarianism, its greatest foe!

On the sabbath following my arrival, I heard two discourses from our New England brother, both of which were interesting and instructive, but the second deserving especial notice. It affords me gratification, to express my thanks through this medium, for the trains of thought he opened, and the strength he increased, by the views he expressed by him in simple and nervous language. Amid the green hills of his own quiet home, I bid him God-speed; may the word of God prosper in his utterance, and may souls be redeemed to the acknowledgment of truth, and the practice of holiness, under his ministration.

The Unitarian Church of this town, is a neat and unpretending building; standing some distance back from the street which it faces, in modest retirement. Plain and simple as its structure, the loftiest cathedral of ancient lands presents not a more church-like appearance.—It is an humble, yet fitting temple for the worship of God, and for communion concerning his dealings with them. May the word that is there spoken penetrate deep into the hearts of its hearers, and induce an active search after truth, and a constant labor in the service of God!

My description of my visit to Galena, and the impressions there received, I will address to you next week.

D.

For the Register.

THE HOLY SPIRIT.

Some men believe that when God in the beginning created the Universe he supplied it with the principles of all its future changes and progress and then left it to work out its own destiny without his care or providence. Some also appear to take similar views of the spiritual world, supposing that God having sent Christ into the world to bear witness to the truth, and impowered his immediate followers to perform miracles has now left us to work out our salvation by their example and preaching only, *not* 'working in us to will and to do of his good pleasure.' Such sentiments are expressed by a correspondent of the Register, who signs himself 'Senex;' but such sentiments we believe are far less common among Unitarians than he supposes. We believe that the great majority of Unitarians do not understand our Lords promise that the Holy Ghost should be given to all who seek it as applying only to his immediate followers and referring to miraculous gifts, but they consider it a most precious promise to themselves. We believe that when they cry unto God for help, it is not only for preservation and daily bread that they ask, but for God's help in their souls; that when they pray 'Thy kingdom come' they ask both that it may come in the world so that God's will may be done there as it is done in Heaven, and also that it may come 'within' themselves. Yet we do not believe in any arbitrary or forcible work of the Holy Spirit.—There is a great difference between being compelled by an irresistable necessity to serve God and being drawn by a sweet influence, which is promised to all who truly seek it, to his service—an influence which sad experience teaches us that our sins may and do resist. 'Senex' asks how a writer in the 'Christian World' justifies such a petition as '*Come then Lord and teach us thyself to know thy Son*' and considers it equivolent to asking for a new revelation. Our Saviour has said—'No man can come to me except the Father, which hath sent me draw him.' We may indeed read of all that Christ has done and taught and suffered and all that the apostles have preached and yet not know Christ.—What shall we ask then? a new revelation?—No—but God's Holy Spirit to make our hearts feel the one we have. The help of the same Spirit we need to bring us unto obedience.—Without believing with the Calvinist that we are by nature wholly corrupt, we cannot but feel that we are very weak and strongly tempted.—Our whole experience teaches us that we are not sufficient unto ourselves and our first, our last, our most earnest cry unto God shall ever be for his divine presence in our hearts.

A.

JOSEPH BARKER AND HIS OPINIONS.

Mr Barker was for thirteen years a preacher among the New-Connexion Methodists, and was expelled from that body on account of heterodox opinions. During the whole of his public life, he has been a fearless inquirer and diligent searcher of truth; and probably his orthodoxy was at no time quite free from objection. Be this as it may, he never allowed himself to be yoked with the spiritual harness of John Wesley's four volumes of Sermons, and Notes on the Bible. Mr. Barker never 'subscribed.' On account of his high character and talents, and his zeal and general usefulness, he was privileged to move from circuit to circuit, through the length and breadth of the dominions of the New Connexion, with a soul unenthralled As might have been anticipated, new light broke upon the soul of Mr. Barker as he advanced in life, and he wandered farther and farther from the beaten road of orthodoxy.—His waywardness, however, was long endured, and with great patience his errors were borne by his spiritual superiors. In whatever light the conference regarded Mr. Barker, the better he was known by the people who listened to him, the more he was admired and loved by them. As evidence of this fact, the year previous to his expulsion, every circuit in the New Connexion petitioned the conference for Mr. Barker's services. What a singular testimony to his talents and zeal, his moral worth and Christian excellence! He was at length cited to appear before the conference, was accused, found guilty of differing in his religious views from Mr. Wesley, and was expelled. But none of these things moved him. They had cast him out of the New Connexion, but they could not blot out the memory of his blameless life and deeds from the recollection of thousands who had listened to him with delight. Though for ever shut out from Wesleyan pulpits, the world was open to him. He was not to be silenced by the interdict of man—and since that period he has been zealously and faithfully, according to the light he possesses, making known the glorious goepel of the blessed God. Chapel and way-side, market-place and square, are to him equally eligible, so that souls may be won from error and sinfulness, and brought under the power of the cross. He has established Christian churches at different places in the north of England, which he occasionally visits, and his missionary excursions sometimes keep him from home for a month together.

The following, so far as we can gather them from the tracts which Mr. Barker has published, are the distinguishing views which he entertains, stated in his own language, but separated from the arguments and illustrations by which he supports them.

He enumerates nine principles of evangelical reform on which he seems himself most consistently to act.

'The first principle of Evangelical Reform is, to do all with a desire to please God.—'Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.'

'The second principle of Evangelical Reform is, to endeavor to learn God's law, that we may know what things will please God. 'Wherefore be ye not unwise, but understanding what the will of the Lord is.'

'The third principle of Evangelical Reform is, to regard Christ as the appointed expounder of God's will, and to receive the law from him. 'While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.'

'The fourth principle of Evangelical Reform is, to go to the New Testament for a correct account of Christ's doctrine and history, and to receive God's law as laid down in the discourses of Christ, and set forth in his example, as recorded in the four Gospels, and as unfolded and illustrated in the writings of the Apostles.

'The fifth principle of Evangelical Reform is, not to acknowledge any one as an authorized interpreter of the New Testament, but to read it for ourselves, and to use our own judgment in endeavoring to obtain a knowledge of its meaning. 'One is your master, even Christ; and all ye are brethren.' 'Prove all things; hold fast that which is good. Abstain from all appearance of evil.' That is, try all things that you hear from your Christian brethren; judge for yourselves whether it be in accordance with the mind of God; and hold fast all that you discover to be good, and reject all that you discover to be evil. Both in questions about truth and in questions about duty, we are to be fully persuaded in our own minds, and we are to *act* according to our persuasion.

'The sixth principle of Evangelical Reform is, to communicate to our brethren the light which God has communicated to us, and thus to endeavor to bring all to glorify God, and to live in strict and full conformity with the doctrine of Christ.

'The seventh principle of Evangelical Reform is, to make all interests bend to a sense of duty, or to a regard to the will of God; and to profess and obey Christ's doctrine, though it should cost us our reputation and our friends, our liberty and our lives. 'Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me.'

'The eighth principle of Evangelical Reform is, that if we would carry out the principles of the Gospel thoroughly, we must expect reproach and persecution, and not think it strange if men should say 'all manner of evil of us falsely' for our faithfulness to Christ; nor be surprised if we should have to 'suffer the loss of all things' for his sake. 'If the world hate you, ye know that it hated me before you.'

'The ninth principle of Evangelical Reform is, that we should not be troubled or alarmed at reproach or persecution, as if they were some very grievous or terrible things, but regard them as an honor and a happiness, count it all joy when they come upon us, and glorify God on that account. 'These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.'"

He objects to any name but that of Christian or disciple of Christ. On this point he says:—'No other name would fit me. I am not a Methodist, and I am not a Calvinist; I am not a Baptist, and I am not a Quaker; I am not an Athanasian, and I am not a Socinian. I am nothing that could be correctly designated by any of the names belonging to any existing sect. If, therefore, I were to take the name of any existing sect, I should be taking a false name—a name that did not correctly or fully express or declare my sentiments and character. You may tell me to take some new name. But I know of no name that would exactly fit me. Besides, I do not want a name to declare or point out my opinions. I do not regard opinions as sufficiently important to give me a name. The most important things, in my estimation, are faith in Christ, and hope of immortality, and love to God and man. Opinions are trifles compared with these. I want a name that points out or declares my faith, my hope, my character,—a name that means faith in Christ, and hope of eternal glory, and love to God and all the human family. CHRISTIAN, or Disciple of Christ, *does* mean all this, and it means no more; and I therefore cling to this name, and reject all others. CHRISTIAN, or Disciple of Christ, says nothing about opinions or ceremonies; it signifies no theological system, no theory of interpretation. It neither means a believer in Christ's supreme divinity, nor a believer in his mere humanity; it neither means a Socinian, nor an Athanasian; a Trinitarian, nor a Unitarian; a Baptist, nor a Quaker; a Methodist, nor a Roman Catholic: it means, simply, a believer in Christ's office; a believer in his Messiahship; a believer that he was annointed or appointed by God to teach, to rule, and to save mankind; a believer who places himself under Christ's instruction and government, and who expects eternal life through him. This is what I am; this is all I wish to be; this is what I hope and intend to be as long as I live.'

The following is his definition of a Christian:—

'A Christian is one who believes that Jesus is the Christ, the Messiah, and who, under the influence of such faith, places himself under Christ's instruction and government. In other words, a Christian is one who believes that Jesus is the person appointed by God to be the Teacher, the Governor, and the Savior of mankind; and who, under the influence of such belief, places himself under Christ, that he may learn and do God's will, and so obtain the blessings of salvation.

'A man cannot be a Christian without faith in Jesus as the Christ; nor can a man be a Christian unless his faith lead him to give himself up to Christ, to be taught and ruled by him; but every one who *does* believe in Jesus as the Christ, and gives himself up to him to be taught and ruled by him, is a Christian.'

While Mr. Barker professes the utmost reverence for the Holy Scriptures, and has not the slightest doubt of their inspiration, he believes that Solomon's Song and the Revelations are not canonical, and should not be received as Scripture. On this subject, he says,—

'The Scriptures, which the Apostle calls the *Holy* Scriptures, were 'able to make men wise unto salvation, through faith in Christ Jesus, and were—*all* of them—profitable for doctrine, for reproof, for correction, for instruction in righteousness.'—2 Timothy iii. 15—17. This is not the case with *Solomon's Song.* I cannot find in it the slightest allusion either to Christ, or to God; either to any point of Scriptural doctrine, or to any branch of religious duty. It does not even inculcate the duties of husbands and wives. There is not the most distant allusion to duty of any kind throughout the whole book. For anything that appears in the book to the contrary, the author might have been a disbeliever altogether in religion, a complete Epicurean unbeliever. A book more thoroughly free from all allusion to God or Providence, to duty or responsibility, to rewards or punishments,—a book more completely and thoroughly carnal, I never recollect to have seen. If, then, the character of the Holy Scriptures, as given by Paul, be correct, the notion that *Solomon's Song* is part of the Holy Scriptures, is a delusion. That *Solomon's Song*

had no spiritual meaning, was the opinion of Adam Clarke.

'In a work that I met with lately, I found an article on *Solomon's Song*, by J. Pye Smith, in which he expresses similar sentiments to my own. I have, however, been told, that J. P. Smith afterwards drew back a little on this subject. What were his reasons for drawing back, I do not know.

'I also believe that the book of Revelations, so called, has no right to a place among the sacred Scriptures. My reasons are these;—It never was received by the church universally. It never was received by the church generally, that I can learn. It was rejected by *all* the Greek churches; and the Greek churches were as likely to know the merits of the book as any other churches. It was also rejected by the Syrian churches, and was left out of the ancient Syriac translation. * * * Adam Clarke observes, that it was rejected by many for a considerable time; and that, when generally acknowledged, it was received cautiously by the church. * * * The Revelations was also rejected by Luther; and it was regarded as spurious by Michaelis and Dr. Less, both eminent critics. Dr. Less says that its author is uncertain, that its contents are inexplicable, and that it differs in its character from every other book in the Bible.'

In reference to the charge of infidelity which has been often brought against him, and which in Belfast has been so wantonly circulated to his injury, he says,—

'I have been charged with Infidelity and Atheism; and even some well-meaning and decent people do really believe I am hastening to that gulf, and that if I go on much longer, as I have gone on of late, I shall become an infidel outright. If this shall be the last article that I may be permitted to write, I would say to my friends, that I never was so far from Infidelity or Atheism as I am at present. I never was so thoroughly convinced of the existence of a God, the Creator and Governor of the universe, the Father and friend of mankind, and the rewarder of all that diligently seek him, as I am at this time. And I never was so thoroughly convinced that God has revealed himself to men, and made known to them his will, from time to time, by wise and holy men, and that he has especially revealed his character and will by Jesus Christ. I never had a more thorough conviction, that the Jewish Scriptures contain on the whole, a correct and faithful record of God's revelations of himself to the seed of Abraham, as well as of the dispensations of his providence. And I never had so full a conviction of the truth and divinity of the religion and character of Jesus Christ, as I have at present. And I never felt a truer pity for doubters and unbelievers, or a clearer perception, or a stronger sense of the folly and wretchedness of Atheism. And I never felt myself so able to deal with Infidels, as at the present; and Infidels never felt themselves so weak and helpless in conversing with me, as at present; and Infidels—thorough, confirmed, bad-hearted Infidels—never were so bitter against me as at present, so far as I can learn. So far, then, from having approached nearer to Infidelity, as some well-meaning people have feared, I have been going farther away from it. So far from going downwards towards Atheism, I have been going upwards into regions of clearer light and stronger faith. I no more doubt the truth and divinity of the religion of Christ, than I doubt my own existence, or the existence of this great and glorious universe around me.'

'Mr. Barker rejects the doctrine of the Trinity; and his views of the Atonement have been fully explained in a series of tracts which he has published on that most important subject. The substance of his opinion is, that he regards Christ's death as designed to change man's heart, not to turn God's anger into love;—in short, to reconcile man to God, not God to man—'God in Christ reconciling the world unto himself.'

Unable to receive the Calvinistic doctrine of predestination, and unable to reconcile foreknowledge with free-will, he has been led to question the prescience of the Deity.

Into the philanthropic views which have latterly been growing in society, in reference to intemperance, war, and crime, Mr. Barker has entered with great earnestness; and he is one of the most popular and zealous advocates of Peace principles, Teetotalism, and the abolition of Capital Punishment.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 25, 1845.

NEW YORK RECORDER AND HARVARD COLLEGE.

Although the course of things is such as not to render necessary any further particular discussion of the College question, courtesy requires us to answer the following call from the Editor of the New York Recorder.

We have quoted, at length, the former editorial articles from the New York Recorder as we quote this, because we liked the spirit in which they were written. We have no doubt that the Editor is sincere and honest in advocating such an administration of the College as he urges. He will see, in the next following article, what the Puritan thinks of the practicability of such an administration. We fully believe in its practicability and desirableness—and for this reason we have resisted the transfer of the College out of the hands of its present governors. They have administered it upon the very principles for which the Editor of the New York Recorder pleads. They will continue to do so, and will be very careful, we trust, not to admit any to participate with them in its government who cannot be relied upon to adhere to those principles. We are quite well satisfied that the people of Massachusetts, so far as they may act in the case, will show that they consider the Unitarians as well qualified and as likely, to say the least, as any other denomination, to preserve the College on its present perfectly liberal and anti-sectarian footing. In the mean while we are under much obligation to those religious presses of other denominations, which, by giving currency and interest among their readers to the idea that a College ought to favor all sects alike, and avoid giving exclusive or undue privileges to any one in particular, have brought Cambridge into a just and advantageous light compared with any other College in the country.

In answer to the particular questions put to us by the Editor of the New York Recorder, it would not be proper to say more than that we presume that the Corporation of Harvard College would not invite into their body any persons whose interest and duty are given to the management and care of other similar institutions, or who would not be prepared to contribute their whole influence, heartily and in good faith, to the benefit of Cambridge, and to the preservation of its present liberal and anti-sectarian principles.

As it respects the estimable Baptist clergyman whom our brother of the New York Recorder particularly names, we can only speak for ourselves, but we believe that we speak the sentiments of all who know him, when we say that we have no doubt of his being a truly liberal man, one who could safely be trusted, and who would carry out the principles upon which the College has been administered for forty years. For this reason it would give us satisfaction to see him, or any suitable person, of his spirit, whatever might be his denominational relations, in either board of the College government.

'We certainly are not insensible to the good opinion of the Christian Register, (the organ of the Unitarian denomination at Boston,) and we thank the Editor for the kindly terms in which he speaks of the tone and substance of our articles relating to Harvard University. But really there is a mystery about the matter which for the life of us we are unable to solve. As perhaps the Christian Register knows, we were until within a few months a resident of Massachusetts—as a resident of that State we became deeply interested in the Harvard University question, both from the conviction that that renowned seat of learning was not accomplishing for the education of the people what might reasonably be demanded, and because we felt that a great wrong was done to other denominations, in the fact that the University of the State was held and controlled by a single sect, notwithstanding repeated and just remonstrances. Under these views, we were among the earliest in the discussion which is now agitating Massachusetts, and determined that we would never cease from our endeavors until we should see public attention called to the wrongs which prevail at Cambridge, and the whole people enjoying the honors and advantages which their own University can confer. In the Providence of God, we became the conductor of a religious press in the city of New York. But we brought with us the feelings in relation to Harvard which time and a participation in the conflict, had strengthened. As a matter of information to readers scattered over the whole union, we wrote a long article on the University question, in which we stated the points at issue, and the objects sought by the friends of Reform. If we spoke kindly and fairly, it was only because such speaking becomes gentlemen, and especially the conductors of the religious press;—certainly we spoke with decision, and claimed for the people that the expenses of education at Harvard should be reduced, and that in the management of the University, other sects should share with Unitarians in just and equal measure. To our great surprise, the Christian Register while repelling as if for life the movement in Massachusetts, referred to our article in terms of approbation, and transferred a part of it to its columns. We wrote a second article, entitled 'the Controversy in Massachusetts,' in which we as distinctly stated the objects sought by this reform, and lo, in the last number of the Christian Register that article is published entire, and accompanied with complimentary notices! A mystery this. Thrice armed with a just quarrel, we advance to meet the foe, and lo, the foe sheathes the sword with which he strikes our fellow-combatants and offers to *us* the hand of friendship and good feeling! Pray, friend of the Register, explain. In our deepest heart we believe that the movement now in progress under your eye, seeks only what we claim—that Harvard shall be 'a House of Learning for the Education of the People,' and that in the management and control of it, there shall be an utter abolishment of Sectarian preferences. We have never seen the man that would ask more than this. If there be one man in all the Bay State who would thrust out the Unitarians for the sake of transferring the control to Calvinists, our soul has no harmony with his—we repel his claim—and declare him an intruder in the ranks of men who are seeking, not denominational ends, but ends of common justice. We say as we have ever said, that Unitarians, as a large and respectable denomination in Massachusetts, as friends of learning, and the most liberal benefactors of Harvard, are entitled, not in courtesy only but in justice, to very great consideration in the control and advantages of Harvard, but we say there are *other* denominations that are large and respectable, friends of learning, and benefactors of Harvard, who are as truly entitled to consideration;—we say further, the University is the child of the State, nay, part and parcel of Massachusetts herself, and as such may not lawfully exclude from its control and advantages, any section, any party, any class. In its proper nature, it is a 'Liberal' University,—(now *falsely* so called)—and 'Liberal' we would make it. Such and such only is the aim of this movement. So simple it is that a child may comprehend it—so just, that we marvel at the peace of any man's conscience who resists it. To us, it is a question far above the murky atmosphere of sectarian or political strife—a question of simple justice, against which we can no more conceive the possibility of an argument, than against any commandment of the Decalogue.

On the ground of the good feeling towards us which the Christian Register has expressed, we put to the Editor a few questions. Is he willing that the place in the Corporation made vacant by the departure of that great man, Joseph Story, should be filled by any man who is not a Unitarian? Might Bishop Eastburn, or President Sears, or Professor Edwards, or any layman of the standing of the Hon. Richard Fletcher, be admitted? Is the Register willing that any distinguished layman, not Unitarian, should take Judge Story's place in the Board of Overseers? We understand there is to be a vacancy likewise in the Clerical part of the Board—will the Editor bear in mind his recent words of kindness uttered of a Baptist Clergyman in Boston, the Rev. Dr. Sharp, and remembering too how Dr. Sharp was defeated in the last election by a Unitarian candidate, favor the placing of that venerable man in the Board? Will the Editor favor a Trinitarian Professor of Divinity on the Hollis foundation, and end a strife to which a sense of wrong, cherished through half a century, has given both force and bitterness? We pause for a reply.

THE VOICE OF THE PURITAN ON THE COLLEGE QUESTION.

The following sensible and well written article appeared in the Puritan of last week. We have, all along, regarded the movement of the Orthodox, in the recent College excitement, as dangerous to themselves, if not actually suicidal. They have scattered in the public mind ideas which will perhaps 'return to plague' them. The whole procedure has been directly injurious to their own Colleges, as a correspondent in the last Puritan bitterly complains, while it has brought Cambridge before the people of the state and country, in an aspect which will at once secure the interest of all who are capable of appreciating its claime to the patronage of a just, liberal, and enlightened public.

As it respects the 'plot' we would observe that there was no concealment about it, in its earlier stages. The proceedings in the Board of Overseers were a public development of it. 'A religious denomination' did then and there, most openly and notoriously 'strike hands with a political party.' 'Several papers of evangelical denominations,' the Puritan among them until recently, devoted themselves to the movement. There were consultations and conferences, to which the editor of the New York Recorder has stated, in several articles on the subject, that he was a party. It has been proclaimed over and over again that the strong arm of 'the people' was to be stretched forth to change the government of the College. Of course the people could only act upon the subject by its being made a political question. The whole tone of the present article of the Puritan proves that there is and has been a proposed arrangement, in which more or less Orthodox persons and presses participated, to mix up the College question with our elections.

We rejoice that the Puritan has felt bound to discountenance and protest against 'the plot;' and that it has washed its hands clean of it.

HARVARD COLLEGE.

As the 'Christian Register' speaks of a 'plot of the Orthodox to get the College out of the hands of the Unitarians,' and as one of the political parties has, in the resolutions of its recent State Convention, declared a war upon the policy of the Unitarians in possession of the College, and as several papers of evangelical denominations had previously foreshadowed those resolutions, silence on our part is liable to be misconstrued. It is, therefore, due to ourselves to define our position.

After all that we have said in former times of the injustice of Unitarians in diverting that College from the design of its founders, it is not needful that we should repeat or say anything more upon that subject. As to that, we have undergone no change of views. Last Spring, when the subject was agitated in the Board of Overseers, we made some remarks, in which we expressed our conviction that patient waiting and the providence of God directing the course of public sentiment, would rectify the wrong. We thought and said that those members of the Board of Overseers who had moved for reform in the College, had done a good work, and deserved public thanks. But we did not contemplate that their efforts were to be seized upon as the occasion of forming a politico-religious crusade, to exterminate at once the present possessors of Cambridge. And because we have since seen indications of such a purpose on the part of some, we have chosen to be silent, lest we should seem to be partakers of the plot.

But things have now come into a position where justice requires us to speak, and to say that the charge which the 'Register' brings against the Orthodox, if by it he means the Orthodox Congregationalists of this State, as a body, is without foundation. That a purpose to effect something in the next State elections, respecting the College is entertained by one political party, appears from their published resolutions. That some individuals of that political party, in our denomination, are zealous to effect what those resolutions foreshadow, we know. And that some other individuals, of our denomination, may think it best to unite with that party in doing this work as a party measure; we think quite probable. But we speak from knowledge when we say that a large portion of our denomination would now seriously deprecate any such coalition. And be the 'plot' whose it may, our impression is, that it will have the actual concurrence of very few out of the whole body of our ministers and churches. We have indeed no authority to speak for others. But we have better means of knowledge than our neighbor of the 'Register,' as to facts in the case, so far as to justify us in declaring, unequivocally, that there is no plot of the Orthodox, as a body, for any such purpose.

Speaking, thus, our own conviction, we are free to say, not only that there is no such plot, but that there ought to be none. Our objections to it lie both against the nature of the thing and the end in view. And, *first*, the nature of the thing is odious, and injurious to the interests of religion. Coalitions between two political parties, though usually odious, may be allowed by the code of political morals. But a religious denomination striking hands with a political party, and taking the responsibility, as it would, of all the electioneering measures of the party, and of all the wicked things said and done in the heat of the conflict; and exposing itself to all the reproach which such a strife would engender, would be a spectacle over which angels might weep. It were better for our churches that Harvard College should be sunk by an earthquake, and its name blotted from the memory of man, than that it should be restored by means so disastrous to religion.

But the *end* in view is equally objectionable A religious denomination is to be yoked with a political party, for the purpose, it would seem, of drawing the ploughshare over all sectarianism in that College. Now sectarianism is a very bad thing, and a Unitarian sect is quite as bad as any other. And it suits well the public ear to talk of a religion free from the peculiarities of any sect. But, in truth, none but Unitarians, or the widest latitudinarians, or infidels, believe such a religion to be a reality. Now, suppose this coalition succeeds to drive out Unitarianism, what will they put in its place? The very terms and prospectus of the coalition, forbid them to put anything better than Unitarianism there. Do you say we will replace evangelical religion, such as the Orthodox Congregationalists, Episcopalians, Baptists and Methodists, may sustain. Then you exclude a large portion of the people of the State, such as Universalists, nothingarians, and infidels. And your warrant for making the change, because the College belongs to the state, falls to the ground. Besides you dare not say this to any but Orthodox ears. For, in case you did, the Universalist trumpet would blow a blast that would dissolve your beautiful coalition.

No; it is as clear as the sun, that such a coalition can effect nothing better than to exclude all religious teaching from the College. And, should this succeed, such will be the inevitable result. We wish this matter to be distinctly understood, that this plot, if such plot there be, is a plot to make a reform in Harvard College, by striking down Unitarianism, and putting no religion in its place. So much pious indignation is to be spent, for the great purpose of erecting that College into a Girard Institute, into which religion may not enter.

For our part, we had rather wait for the providence of God to open a way to restore that College to 'Christ and the Church,' than to enter into a disgraceful political scramble to give it away to practical infidelity. We had rather see the College where it is, than where such a combination of opposite elements would put it. We would rather the Unitarians would bear the responsibility of holding a wrongful possession of it, till a return of justice in the public sentiment of the State shall fulfill the design of its founders.

THE ORTHODOX COLLEGES.

The movement which has been made against Harvard College threatens to change its direction and aim, and to take effect upon Amherst and Williams College. What is good in a 'State College' is good in all Colleges. The entire Orthodox press has insisted that no sectarian ascendancy ought to be allowed at Cambridge. The people appear to be taking them at their word and insisting that there ought to be none in any College. The last 'Trumpet' has the following editorial article. If the politicians are to meddle with the question at all, this is undoubtedly the shape in which they will find it for their interest to present it to the people.

REFORM IN THE COLLEGES OF MASSACHUSETTS.

Aims of the 'Boston Recorder'; doings of a political Convention; how the reform in the Colleges ought to be conducted; a certain security wanted; reform needed at Amherst and Williamstown; aims of the Calvinists; an appeal to them; an appeal to political men.

The 'Boston Recorder', the oldest Calvinistic paper in the country, which goes for the *ne plus ultra* of Calvinism as now preached in New England, is an ecstasies at the measures proposed to be adopted by some of the political leaders in regard to Harvard College. For ourselves, we are in favor of all real reforms in every thing that needs reforming. But we desire to understand matters before we act. Can we act intelligently unless we do? The object of the 'Recorder' is to put down Universalism and Unitarianism and exalt Calvinism. For that it lives and moves and has its being If any political party expect Universalists to assist in exalting Calvinism into power at Harvard College, or at any other College, that expectation will surely perish.

We do not object to any useful and necessary reform in Harvard College: nay, we are in favor of it. We are in favor also of a reform at Amherst and Williamstown Colleges. We say, if there is to be a college reform, let it not be done with *partiality*, but with true *democratic* faithfulness to all sides. Let Harvard College be an institution for the education *of the people*. We are in favor of that measure; but we are not in favor 'of taking the college out of the hands of one sect and putting it in the hands of another.' Let the leaders in this reform look well to that matter. We want some security that the Calvinists are not to have it,—those insatiable graspers after power,—those violent enemies of Universalism and every thing generous in religion.

We propose to either political party which moves in this matter of college reform, to carry the matter clean through. Take the three colleges in Massachusetts and put them all through the same process. If Amherst and Williamstown have any advantages over Cambridge, let hem be made to appear, and let them be adopted at Cambridge; and if Cambridge has any advantages over Amherst and Williamstown, let *them* also be made to appear and be adopted at the last two named places. If there be any sectarianism at Cambridge, let it be purged out; and let all kinds of sectarianism be forever kept out. But we do not stop here. If there be any sectarianism at Amherst and Williamstown (as there undoubtedly is) let *that* also be purged out, and forever kept out. Let either of the political parties propose to carry out the reform in this manner, and all the Orthodox papers in the land will resist it. They wish to have the Unitarians ousted at Cambridge, but as to Amherst and Williamstown, 'hands off.' 'We have those colleges,' they might say, 'completely under our control, and we want Cambridge also,' So far from giving the Calvinists another college, we think they ought to give up one of those they have got. And now let them show their sincerity by giving up the college at Amherst or Williamstown to some other sect.—They, think, when they speak of the Unitarians at Cambridge, that *other sects* ought to have their rights there. Brave defenders of the rights of other sects! Now, gentlemen, do not throw off that character too suddenly. You wish all sects to have their rights at Cambridge; go a little farther and let them have their rights in other places. Give up one of the colleges you have now got, instead of seeking an additional one. You will then prove your sincerity; and will have as much left as you are entitled to in proportion to your relative strength in Massachusetts. We do insist upon it, that Amherst and Williamstown must be joined with Harvard in the proposed reform. Look well to this, ye Whigs and Democrats, and all other political parties in Massachusetts,—*look well to this.*—We trust you are not talking about the college reform merely for political purposes. O no; ye are all honest men; ye are all the friends of the people; ye are all opposed to monopolies; ye are all strictly impartial; ye all say, no one sect shall be favored above another; it is well; see to it then that *all* the colleges in the State be put under the same reform. ☞ Have no sectarianism in either.

ALLEGIANCE TO LAW.

The recent trials at Delhi, with the decisions to which they led, are justly regarded by reflecting men as events of the highest importance to the cause of political liberty and order. In other countries where the people have no agency in making the laws, we can look with some sympathy upon cases where injustice and oppression have provoked resistance; but in this country where the people make the laws, resistance to government is treason to the people. If any person disapproves of a law, he is at liberty to do what he can to procure its repeal, but while it remains in force, he is bound to obey it in his own person, and to promote its obedience by others. The law, and those who execute it, demand the respect of the good citizen; and he who labors to obstruct the action of the law, by bringing odium upon its officers for the discharge of their functions, strikes a blow at the heart of civil society, and does what he can to remove the securities of property and life.

RELIGION AND POLITICS.

In our last we expressed the opinion that the attempt to introduce sectarianism into our coming state elections was likely to fail. So far as the state generally is regarded, we think so still, although there are some districts and circles in which it is designed to bring such considerations into the canvass. After the voice of condemnation of such a procedure which has been uttered by the Orthodox and the Universalists, through the Puritan and the Trumpet, there is not much encouragement for its further prosecution.

One of the political parties, it is true, at its state convention, thought it expedient to adventure the experiment; but the resolutions, relating to it, have been denounced by influential leaders of the party, were rejected, after debate, in one county convention, and explained away in another—and probably the move will not be found to have been a wise or prudent one, upon the whole, and in the result. It in any of the counties a convention of that party has reiterated the resolutions of the state convention and nominated an entire Orthodox senatorial ticket, the day of election will show whether the friends of liberal principles, who belong to it, sanction its proceedings, in this particular.

For the Register.

ORDINATION AT PETERSHAM.

Mr. Ephraim Nute, Jr., was inducted into the sacred office of Pastor of the First Church in Petersham on Wednesday the 11th ult., by the following religious services:

Voluntary by the choir; Introductory prayer and reading of the Scriptures by Rev. Nathaniel Gage, the former pastor; Anthem; Sermon by Rev. F. T. Gray, of Boston; Ordaining prayer by Rev. J. Thompson, D. D., of Barre; Charge by Rev. Alonzo Hill, of Worcester; Right Hand of Fellowship by Rev. E. B. Willson, of Grafton; Address to the people by Rev. Calvin Lincoln, of Fitchburg; Anthem; Concluding prayer by Dr. Willard, of Deerfield; Hymn of dismission by the choir; Benediction by the pastor.

The day was pleasant and the Church was filled by a large audience who appeared deeply interested in the services. The sermon by Mr. Gray was upon the objects and means of the Christian ministry and the effect of fidelity and zeal in those who fill the office. He took for his text Hebrews 13, xvii. 'For they watch for your souls as they who must give an account, that they may do it with joy and not with grief.'

The object of the Christian ministry, he maintained is something more than the maintenance of good order and peace in the community. It is the conversion and salvation of souls from sin. This is to be done by preaching repentance, by watching for souls in every way, by visiting the sick and dying, by improving every opportunity to speak the fitting word, by taking advantage of every occasion which in God's Providence is offered for sending home to the hearts of his people the counsels, warnings and consolations of the Christian religion. Among other means he strongly recommended that of social conference and prayer meetings where those who are united by Christian sympathy may warm each others hearts by spiritual communion and the words of encouragement and exhortation be uttered by other voices than that of their pastor. The minister must water the seed sown by his prayers, and thus too prepare himself for the work. Prayer must be his continual fountain of strength and sanctify all his labors.

In speaking of the effect of a faithful discharge of the work of the ministry, he maintained that there would be somewhere a *visible* effect.

It would be seen in increased and attentive congregations, a greater interest in religious means and observances, a larger number meeting at the communion table. It will be seen in the Christian spirit with which the sick and afflicted will meet their trials—the hopes of a glorious immortality which will sustain the dying. But all the effects of the labors of the pastor will not be seen here in this world. The work which he begins ends not here, but reaches beyond the grave.

This discourse was full in every part of the preachers usual fervent eloquence, and he may be assured that the influence of *his* words will not cease with life in the souls of many who listened.

The charge by Mr. Hill was very impressive. The prevalence of change and severing of Pastoral relations—with so little consideration by pastors and people—he inveighed against with power and religious fervor not very soon to be forgotten.

The address to the people was full of excellent counsel and wise admonition and was listened to with deep interest. The other exercises were also in keeping with those mentioned.

The uncommon excellence of the performances by the choir under the direction of Mr. Hamilton added not a little to the solemnity and impressiveness of the occasion. The music was all taken from the book just published by Mr. Hamilton. 'The songs of sacred praise' and was exceedingly appropriate to the sentiments of the occasion.

In the evening a conference meeting was held in the Church. A good number were present, though many who would have rejoiced to attend were called away by the distance from their homes, before eve. It was to many a happy season, long to be remembered. The earnest exhortations of the brethren who spoke could not have failed of reaching many a heart and of being received with gratitude and sympathy.—May they long abide to cheer and encourage them in the Christian course. May all the services of the day prepare the pastor and people to enter upon their new relation with increased zeal, for the cause of their master. E.

For the Register.

SUNDAY SCHOOL.

On Wednesday, October 6th, the Middlesex Sunday School Society held their semi-annual meeting at Wayland. It was one of those lovely days early in October, when the beauty and freshness of spring seem to blend with the bright, bracing chastened spirit of autumn, as the bloom and grace of youth sometimes remain amidst the dignity and maturity of womanhood. At the early hour of 10 o'clock A. M., were seen wending their way from the different roads that lead to the church green, all sorts of vehicles, from the mammoth omnibus, with six horses, carrying twenty-five, the whole disposable corps of teachers of a School with their minister at their head, down to a buggy chaise, with, perhaps a couple of lovers, who were uniting duty, with pleasure, far more dignified and refined, than that usually sought in pleasure rides. It was estimated that there were not far from three hundred delegates. Cheerfulness, hopefulness, and kindness, the true spirit of the Sunday School, illuminated every face. After a few minutes of cordial greetings, among the teachers, who from their frequent meetings seem all acquainted with each other, all repaired to the church, almost filling the body of it. The President, Pelham W. Warren, Esq., having removed to Boston, Rev. Mr. Stetson, one of the Vice Presidents took the chair. After some appropriate and eloquent remarks by the Chairman, prayer was offered by Professor Charles Brooks, Secretary of the Parent Society. The first business was the reading of the Annual Report by the Secretary, B. Frost. After alluding to the happy influence of these meetings and paying a high and merited tribute to the late President, the Report took up and developed *culture*, as the fundamental idea of Unitarianism. 'Other denominations hold to an instantenous *change* of character. We hold to the *formation* of character. In the time of the Apostles, when all were breathen, *conversion* was the only way of making Christians. In a Christian community *culture* is as clearly the way. Children are to be *trained* up *in* the kingdom of heaven. Our views lay the only true foundation for the Sunday School, and we ought to be foremost in it.' The Report then laid before the Society the condition of each Sunday School in the Society, with the remarks and suggestions of the Superintendents. The result of the whole was, that at no former period, had the attendance been so good, or the fidelity and zeal of the teachers so great.

A very animated and highly instructive course of remarks then followed by Prof Brooks, Rev. Messrs. Whitney, Williams, Muzzey, and the Hon. Samuel Hoar. The main topics were culture, and parental co-operation. The latter topic occupied much attention. It was moved that it is the sense of this Society that the teachers ought to visit all the parents of their children, and that this vote be read in all the pulpits and recorded in all the Sunday Schools. After it was fully and ably discussed, and the object of the mover secured, the motion was withdrawn.

At half past 12 o'clock, the Society adjourned to the Town Hall, to a feast, if not of '*fat* things well refined,' yet of rich things well cooked and tastefully arranged. The Hall was beautifully decorated with flours, and the whole entertainment reflected great credit on the hospitality and taste of the Wayland Society. After an hour spent in this feast of good things, and flow of social and religious sympathy, in which all seemed one great and happy family, they broke up, and separated into groups, to refresh themselves with a short walk about the village. And when the bell tolled, I beheld all the groups wending their way from the various parts of this pleasant village to the church green; and I thought of the solemn and delightful purpose that had called them together, and to me it was a beautiful, it was a grand scene.

The afternoon commenced with a religious service and a Sermon, by Rev. Jason Whitman. It developed the nature of religious culture, and how it is to be secured. I will not attempt an analysis of it, because it was so good, and so adapted to the present wants of the Sunday School, that I hope to see it printed in full in your paper. The discussion of the importance of teachers seeking parental co-operation was then resumed. It was presented in many striking and impressive lights, such as its effect to make the teacher acquainted with the peculiar disposition of the child; to awaken the parent to the importance of the religious education of his child. It was stated that teachers go to parents under much greater advantage than ministers; they go with no assumption of superiority, as the teacher of the *child*, not the parent. They go to consult those who are engaged in a common object, and who have that object deeply at heart. They have all the parental affection and interest for the child to aid them. It leads in the most easy and natural way to religious intercourse. After a few pleasant and beautiful words to the children present, by one of the teachers, Mr. Bowers, the meeting dissolved, in time to reach home before dark. These meetings have been the happiest events of the year to those who attend them. They have been increasing in numbers and interest from the first. May they continue until all the interest, and wisdom there is in the whole be brought forth, and instruct each heart.

A WITNESS.

NEW PUBLICATIONS.

I. Report of the Superintendent of the Boston Lunatic Hospital and Physician of the Public Institutions at South Boston. July 1, 1845.

From this valuable Report we select the following interesting particulars.

'The number of patients treated during the year 1840, has been but a little larger than in the year previous. A gradual increase, however, is noticed from period to period.'

'From an inspection of the table of birth-place, or residence, it will be seen that forty of the one hundred and forty patients under treatment during the year were native or resident citizens of Boston; twenty-two of the New England, and six of other States; that fifty-six were from Ireland, and sixteen from other countries; making the total of aliens to be a little over half the number of native residents.'

'The following is an abstract of the record of the admissions, discharges, &c., of patients received into the Hospitals of the Houses of Industry and of Correction, from June 30th, 1844 to July 1st, 1845.

HOUSE OF INDUSTRY.

No. of Patients remaining, July 1st, 1844,		47
" " admitted since,		704
Whole No. under treatment,		751
Of these have recovered,	501	
" " improved,	86	
" " been removed,	27	
" " died,	97	
No. remaining at this date,	40	
Total,		751

HOUSE OF CORRECTION.

No. of Patients remaining, July 1st, 1844,		8
" " admitted since,		422
Whole No. under treatment,		430
Of these have recovered,	377	
" " improved,	28	
" " been removed,	8	
" " died,	3	
No. remaining at this date,	14	
Total,		430

SUMMARY.

Whole No. of Patients under treatment in each House, from June 30th, 1844 to July 1st, 1845.

Lunatic Hospital,	140
House of Industry,	751
House of Correction,	430
Total,	1321

II. 'The Biblical Repository and Princeton Review.' October. 1845.

The following are the works reviewed, and the subjects discussed in the leading articles of this Review.

'The Apostles' doctrine and fellowship; Vestiges of the Natural History of Creation; The Vaudois; Calvin's Institutes; On the Religious Instruction of the Negroes; The Sanitary Condition of the Laboring Population of New York; Principle of Protestantism as related to the present state of the Church.'

The 'Bishop *of North Carolina*' as he styles himself, is rather severely handled in the first article.

The fourth article following up the recent attempt to reinstate the authority of Calvinism, is a labored vindication and eulogium of the Genevan Reformer. When Calvin is spoken of as a reasoner, a commentator, or a man of learning and talents, we can sympathise with the highest encomiums upon him, but it amazes us to find that any, at this day, can regard it as either desirable or possible to re-produce a faith in his system of divinity.

We are much amused at the embarrassment with which American Orthodoxy seems to labor in disposing of Schaf's work on Protestantism or Dr. Nevin's Introduction to his translation of it. Schaf's views of ritual traditions, of Puritan dissent, and of the secession of the Free Church of Scotland, quite shock them.

The introduction of German Theology into American Schools of Divinity, for which Orthodoxy is mainly responsible, is destined to produce some more curious results than have yet been developed. Our reviewer expresses his perplexity thus.

'In order to decide what the church has to hope from German theology, in securing the anticipated progress in divine knowledge, it would seem natural to inquire what that theology, since its revival, has actually accomplished. A question we are not competent to answer.—On the one hand, we are disposed to hope that it has not done much in unsettling old landmarks, when we find such thoroughly evangelical exhibitions of the doctrine of justification, as that given by Prof. Schaf, and when we see that the very best of the recent German theologians are precisely those who are most like the Reformers. On the other hand, we cannot repress our fears when we find that to those most imbued with this theology, every thing seems alike. Fichte, Schelling, Hegel, as philosophers; Daub, Schleiermacker, Marheinecke, as theologians, seem to be regarded as differing from each other, and differing from received standards, only as to their mode of presenting truth. When we express surprise, that men who seem to deny a personal God, to deny sin, to deny the continued personal existence of the soul after death, should be referred to as substantially sound, we are told we do not understand these writers, and therefore are not competent to form an opinion on the subject. The sufficiency of this answer we should feel bound to admit, were it not for two circumstances.—First, we see the professed and thoroughly instructed disciples of these schools in Germany itself, asserting that these philosophers do in fact teach what their words seem to imply, viz., that there is no God, no sin, no conscious existence hereafter. And secondly, when we hear some of the most highly educated and devout, among the Germans themselves, denouncing as an utter abomination those very systems and writers, who are so much lauded in this country. Here then are two classes of men, neither of which can be summarily set down as destitute of the power of perceiving the absolute and infinite, who unite in condemning just what those among us most zealous for German philosophy and theology, unite in lauding. We confess that this, more than any thing else, far more than any confidence in our own limited knowledge of these systems and writers, makes us fear their influence. We are afraid of their confounding all the landmarks of truth, of leading men to see no difference between holiness, and beauty, sin and defect, fate and providence, a self-conscious universe and our Father who is in heaven.'

There sems to be a difference between Schaf and the reviewer on the point which threatens most injury to Orthodoxy, *Rational Christianity* or *Romanism*. They are, indeed, the upper and the nether mill-stones between which Orthodoxy will at last be ground to powder. Unitarianism will finally receive all who hold to *reason*, while the Catholic Church will reclaim the adherents of *passive and implicit faith*.

III. 'An Oration delivered before the Phi Beta Kappa Society of Harvard University, Aug. 28, 1845, by Andrew P. Peabody.'

The subject of this Oration is 'the connection between science and religion.' The author takes high ground, and the degree to which his argument receives the assent of the critics will show to what extent the literature and sentiments of the age are redeemed from infidelity, and elevated towards the absolute truth. For ourselves we concur with all our soul and mind in the doctrine of this oration, and consider that Christians have been remiss in duty and recreant to their religion, in not having insisted upon its claim to be regarded the highest and the deepest of truths, and to take its position as the living fountain, the informing and life-giving spirit, and the ever expanding and all embracing circumference, of every other science. The style of the oration is worthy its theme, although a just regard to the limits of the occasion restrained the speaker from a full and adequate discussion of it. We shall not regret if the position taken should call out some strictures. It would be well to have it discussed. It can stand the test of discussion; and Mr. Peabody is qualified to pursue the subject over a broader field of argument and illustration, than was allowed him in a single public address.

S. H. Brigham, 6 Water street, Boston, have published 'The Boston Musical Review,' edited by G. W. Peck, Esq. October 15, 1845,' No. 3.

J. H. Francis, 128 Washington street, Boston, have published two very attractive volumes entitled 'Facts to correct Fancies, or short narratives compiled from the biography of remarkable women, written for children—by a mother'—and

'The Young Revolutionists; containing the stories of Russel and Sidney; and Chase Loring; Tales of the American Revolution—by Miss Leslie.'

We have received from Waite, Peirce & Co. 'Little's Living Age, No. 75,'—containing, among others, an interesting article from Silliman's Journal, on 'Discoveries in the Ruins of Ninevah.'

We have received from Saxton & Kelt Harper's Edition of 'Sermons by Hugh Blair, D. D.,—F. R. S.,' complete in one octavo volume of 622 pages, well printed, and on good paper. And also, from the Harper's publishing establishment, No. 1 of Morse's Geographic Maps,' a most splendid and valuable work—25 cents. This number contains maps of 'Indian Territory, Northern Texas and New Mexico,'—and of 'Wisconsin—Michigan—Arkansas.'

Jordan & Wiley have received Nos. 16 and 17 of Smith's Weekly Volume. They contain the Completion of the Hussar, by the author of 'The Subaltern.' Some interesting letters from Europe, Sydney Smith's Posthumous Fragment on the Irish Roman Catholic Church, his last and one of his most characteristic productions.

☞ O. H. is reminded that, taking the account of the 'fall of man,' in its literal acceptation, there is no difference, between him and us, or, it is to be presumed, between him and all rational and reflecting men. The aspect in which we suggested that it might perhaps be viewed, is as a transcription from an original hieroglyphic picture, or series of pictures, into alphabetical language. O. H. does not appear to have considered the suggestion. We are sometimes inclined to believe that the first portion of Genesis entirely—including, the fall, the garden, the affair of Cain and Abel, and the creation of man and of the world—a translation from a series of original hieroglyphics. Perhaps the progressive formation of the globe into its present aspect and condition was represented in six pictures, each one exhibiting a stage in the progress, and the author of the book of Genesis transferred them into a literal description, in alphabetical language. On this question we should be pleased to have the reflections of O. H. or any other of our ingenious correspondents.

For the Register.

CONCORD, N. H., Oct. 30th, 1845.

MR. EDITOR:—At a meeting of the Unitarian Society in this place directly after service in the afternoon of yesterday, the following Resolution was passed, and is sent to you, with the request that it may be published in the 'Christian Register.'

Resolved, by the members of this Religious Society now assembled, that the Protest against American Slavery, which has been recently signed by One Hundred and Seventy of the ministers of our denomination, meets our cordial sympathy and approval; that, in its action, it is eminently right; a faithful protest against a great national sin, directly just, and in its spirit truly Christion.

The members of the Society had several meetings to hear the Protest read, and to consider their duty in regard to it. The subject was discussed and carefully considered, and a general desire manifested to give an expression of approval, not only of the course pursued by the Unitarian ministers generally, but especially that of their own beloved and respected minister, in signing the Protest. They wished their

friends and brethren abroad, and the world to know that their minister was sustained by them in his position,—that, while the pulpit protested, the pews approved the protest.

The Resolution passed without any opposition.

NEW YORK CONVENTION.

We have received from a prompt correspondent in New York city, the following intelligence of the opening scenes of this interesting assemblage of our brethren, and in our next paper we shall endeavour to lay before our readers all that can be collected, illustrative of the occasion, and of a nature to interest them. The indications have been numerous of late, of a renewed zeal pervading the ranks of Liberal Christianity, and the meeting, at New York, with other auspicious circumstances, we have reason to hope, will strengthen the cause of Scriptural truth in this country, not only by multiplying its friends, but by leading them to be more true and earnest and faithful to their principles, in their daily lives, and in the exercise of their influence.

For the Register.

The Convention of Unitarian Christians assembled in the city of New York, on Tuesday evening, agreeably to previous notice. At that meeting a discourse of great excellence was preached by Rev. Dr. Gannett, of Boston, at the Church of the Messiah. On Wednesday morning the Convention met at the same place and spent the session mostly in business discussions. At twelve o'clock they adjourned to attend the service of Dedication of the new Church of the First Congregational Unitarian Society. We omit all particulars now of this beautiful structure, as well as of the admirable sermon by Rev. Mr. Bellows, the Pastor.

The gathering of clergy and lay brethren was large, and much interest is manifested in the objects of the Convention. A sermon is expected this evening, (Wednesday,) at the new Church, by Rev. Dr. Putnam, of Roxbury. Tomorrow morning and afternoon the Convention will meet again for discussion, and in the evening a discourse will be delivered and the Lord's Supper administered.

Thus far, the exercises have attracted large audiences, and have been listened to with great interest and satisfaction.

The following is the order of services at the consecration of the Church of the First Congregational Society in New York, Wednesday, Oct. 22, 1845. Voluntary. Introductory Prayer, by Rev. F. A. Farley, of Brooklyn. Reading of the Scriptures, by Rev. W. H. Furness, of Philadelphia. Hymn. Consecrating Prayer, by Rev. James Kendall, D. D., of Plymouth. Hymn of Dedication, written for the occasion, by H. T. Tuckerman.

Hallow the altar that we rear,
Eternal Father, to thy name,
Around it now in love and fear,
We come to light Devotion's flame.

Here may the voice that stilled the wave,
Forgave the sinful, blest the child,
And won the loved-ones from the grave,
Still breathe in accents firm and mild.

Here may the bonds of error fall,
No creed or rite obscure thy truth;
Here, conscious of thy love for all,
May faith renew her guileless youth,

And may thy servant's high appeal
Here reconcile all inward strife,
And to the careless heart reveal
The deep significance of life!

Here may the soul with passion fraught,
Its daily armor laid aside,
Feel in the glow of holy thought,
To endless destinies allied!

Here may repentant anguish kneel,
And know the peace that angels share;
Here may affliction's baffled zeal
Grow calm beneath the wings of prayer!

Here may Earth's pilgrims oft forget
The paths their bleeding feet have trod,
And learn to struggle onward yet,
Cheered by the Fatherhood of God!

Sermon, by Rev. H. W. Bellows, Pastor of the Society. Concluding Prayer, by Rev. Samuel Osgood, of Providence. Anthem. Benediction. R.

For the Register.

OBITUARIES.

TIMOTHY LINDALL JENNISON.

Died at Cambridge, on the 19th inst. TIMOTHY LINDALL JENNISON, M. D. M. M. S. Soc. aged 85. He was graduated at Harvard University in 1782, in which he was a tutor from 1785 to 1788.

He pursued the study of medicine under the superintendence of Dr. Marshall Spring, of Watertown. He married in 1790 the daughter of Chief Justice Jonathan Belcher of Halifax, N. S. who is yet living. Dr. Jennison passed an active and useful life, and saw much variety of fortune. In prosperity he was 'a cheerful giver' and when adversity came, a grateful receiver. He was a most tender husband and kind father—an honest and upright man; and early a member of the first Church in Cambridge. He lived and died a sincere and humble follower of the Savior.

WILLIAM S. CRUFT.

Died, at his residence in this place, on Friday evening last, the 3d inst., after an illness of 14 days, of Congestive Fever, Mr. WM. S. CRUFT, in the 43d year of his age.

The deceased had just removed to this place from Carlisle, had bought a permanent home, and was making arrangements to enter into active business the ensuing winter; when, before he had even walked down into town, he was taken to a sick bed, from which he never arose.

How futile are all the calculations of man! To-day he is buoyant with hope and bright prospects; to-morrow, a tenant of the sad chamber of death. The deceased was one of the best citizens of this part of the State. He was a native of Boston, Mass., but at an early period, emigrated to Indiana, and had by his own unaided industry, gathered enough of this world's goods for an ample competence, and drawn around him a circle of devoted friends that will ever hold his memory in vivid recollection. As a citizen, neighbor, husband, father, friend, virtues so clustered around him, and were so closely interwoven with his character and nature, that few, indeed, ever enjoyed such an enviable reputation with their acquaintances. All feel smitten in his death; but we must reverently bow to that inscrutable decree, that has taken him from this to a brighter and happier home. He leaves a widow with a desolate heart, and four children, some of whom know not their loss. Mr. C. was for many years an exemplary member of the Presbyterian Church, and in his intercourse with the world, so conducted himself as to teach by his example, man's responsibility to his Maker. In his loss, society loses a bright ornament, and the cause of Christianity one of its most devoted adherents. [Wabash Express, Terre-Haute, Ind.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

THE PROGRESS OF SOCIETY UNFAVORABLE TO REVIVALS.

A Methodist paper has an article on the subject of the "withdrawal of the Spirit of God,' or, 'spiritual death,' as our orthodox friends think proper to describe the absence of revivals, particularly from the Northern and Middle-State Churches, for some time past. We wonder that they do not see that the difficulty they encounter in getting up revivals is owing precisely, and to no other cause, to the general progress of intelligence, particularly of religious knowledge, throughout the community.

It may be said of almost every thing that comes within the purview of human action, and is in any way dependant upon the co-operation of human energy for its successful developement, that it wears the impress of improvement.

Progress, is inscribed upon the frontlet of all things. This is an age of progression. Science, is daily opening new sources of happiness to the mind attuned to her teachings: and she is constantly adding to the sum of human enjoyment, by the new discoveries which she converts to the use of man.

The political world is changing. Upon every quarter of the globe may be found in motion, the elements of political improvement. The principles of rational liberty are spreading. The rights of the mass are becoming better understood, and begin to be, in some degree, acknowledged.

The advancing light of the nineteenth century, is fast dissipating the superstitions and debasing veneration, that has so long been entertained for power, and titles of Royalty. And human governments are no longer looked upon as the legitimate instruments in the hands of the few, to scourge and oppress the many. Mankind are becoming more impressed with a knowledge of what belongs to themselves respectively, as citizens of the world, and members of the great brotherhood of our race: and a growing desire and determination, to avail themselves of the enjoyment of their rightful possessions, is being universally manifested.

There is, however, one painful exception to all this. And that, too, upon a point involving interests of the greatest moment to man. It is the *Spirit of Piety*. While benevolent undertakings are being multiplied, and 'sayings' *about* doing good, prevail every where, a lamentable disregard for the *vitality* of our holy religion, is widely diffusing itself throughout Christendom. The Christ-like spirit of deep, devotional piety, that has rendered the Church, in other days, invulnerable to her foes, and triumphantly successful, in multiplying the trophies of Divine grace—where is it now to be found! With all our facilities for improvement, and under the influence of the inspiration of the age, begetting within us the spirit of progression, what are we effecting, Christian reader, in the cause of our Master! And is that all! Is it come to this, that our religion has resolved itself into mere words and forms, when every other object of pursuit that may minister to the happiness of man, receives such unsparing devotion at our hand.

WHAT DOES JESUS THINK OF IT!

The proceedings of the Genesee An. Conf. of the M. E. Church, at its late session in Buffalo, lie before me. The reports from the P. Elders of the several Districts, show that there are but a very few *green spots* in the entire field which they encompass. A spiritual dearth has hung its withering, blighting pall, over them. And the committee on numbers report a *decrease* in the membership, within the last year of 4,496!

But, *is* spiritual apathy to be found only in the G. A. C. of the M. E. Church? By no means. That Church is not alone in this matter. It is peculiar to no one branch of the Christian Church—nor is it exclusively confined to any one part of our country. This consideration makes the reflection the more painful and alarming. And what must Jesus think of it!—'How do the gates of Zion mourn, and the faithful fall from among men—while the wicked say continually, 'Where is your God!' '

CHRISTIAN LIBERALITY—A GOOD EXAMPLE.

A correspondent of the Baltimore Sun, writes from Hagerstown, Md., thus:

There are in this town five presses well sustained, eleven churches well attended, and a spirit of broad and liberal philanthropy which is to me without a parallel. Bigotry and sectarianism are dead, and let it be proclaimed to the world that they died in Hagerstown. Many of the ministers of the different churches have made an agreement to meet alternately at their respective houses to take a cup of tea socially, and to confer of matters in relation to their holy vocation; they also hold on every Sabbath evening a union meeting, at which the ministers in turn deliver a discourse upon some undisputed subject. I attended one of these meetings yester night and heard the Rev. Mr. McLearn upon the 'Origin of the Sabbath,' in which he not only displayed much logical tact, but a fund of deep and learned reading. He is to be followed by others upon other branches of the same subject. I could not but reflect upon the scene before me; there were men of all creeds—creeds which, in times past, had filled the earth with blood and its cities with mourning—men who, in times past, could not have walked on the same side of the street at the same time, now sitting as brothers together hearing the same peace giving gospel! Glorious sight!—When shall we see it every where?

Why are such facts so rare? The Protestant Theory of the Right of Individual Judgment is righteous and liberal: and how can those who embrace that Theory deny it, in their practice, in the harsh language of exclusiveness and bigotry? 'By their *fruits* ye shall know them:' and if one live like a Christian, can we not acknowledge his Christianity, and dissent from such of his opinions, as we believe to be inconsistent with the Bible? It is an awful act to reject one from love and intercourse, for opinion's sake. 'Charity suffereth long, and is kind.' If we Protestants are *honest* in our opposition to Papacy, let us be *consistent*, also: and not deny that *any man* is a Pope, by affirming that *every man* is a Pope. Our land is full of talk about the right of thought and conscience; but we have invented some queer modes of explaining that each one of us is to be THE STANDARD. A has no manner of objection to B's thinking as he pleases, *provided*, however, that, in all cases, *B. shall think as A. does.*

CHRISTIAN CHARITY.

There is much agitation now, as all must see, about sectarian claims and extension. But, in the midst of it, it is delightful to observe, that Christianity is, on all hands, considered to be the highest and most to be cherished interest. We have lately noticed, that two among the most respectable sects of the country, the Lutheran and Cumberland Presbyterian, have clasped hands by the altar of love, and, while allowing to each other the fullest possession of their respective Church preferences, they have pulled down all barriers to fraternal intercourse: teaching a useful lesson to us all.

In this city, we have had a pleasant incident, illustrative of the prevalence of the same spirit, here. Sometime in the last summer, the Associate Reformed Congregation determined to repair their House of Worship: upon which, many of the Churches of the city invited them with their Pastor, the Rev. Dr. Duncan, to occupy their respective Houses, until the repairs should be completed. Dr. Duncan's theological views are supposed, generally, to differ from those of any of the Churches in the place, but his long, exemplary, efficient ministry has secured to him universal esteem, and we have no doubt that the Churches alluded to were happy to manifest their Christian regard.

No minister in the city has occupied his pulpit so long as has Dr. Duncan; and his large, influential congregation, made up in great part of the children and grand-children of those who called him to the pastorate, sufficiently attests his ability and faithfulness. The parents of many of his people are in heaven; and thither is he endeavoring to guide and urge their children. What a thought! It is no wonder that he should be so endeared to them. They are gathered around their fathers' pastor: they are listening to the teachings *they* delighted to hear: they are sustaining the faithful and honest minister whom *they* stood by in the hour of trial and strife: they hear, on each succeeding Sabbath, the voice which cheered *them* with the blessed and abundant promises of the gospel in their dying hour. We suppose that no pastor is more intensely and deservedly beloved than Dr. Duncan. May it be long yet, ere the strong tie which binds him to his congregation must be severed. [Baltimore paper.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ The Great Britain steamer brought intelligence of vigorous and extensive operations in the naval yards, and military stations of Great Britain, and of instructions to the provincial authorities in Canada to strengthen their fortifications and increase the armaments on the lakes. There never was a time when the diplomacy between the nations was kept more concealed from the public than the present. Whether any difficulty is apprehended with this country from the Texan or Oregon question, or whether the aggrandizing intrigues of Louis Philippe, or other continental governments, are leading to a crisis, at which England will feel called upon to interpose, and alliances be formed that will draw this continent into the vortex of an impending general conflict, we look to our intelligent and sagacious statesmen to inform us.

☞ It is stated that the proprietors of the manufacturing establishments on the Merrimack, have concluded the purchase of the outlets of the Great Lakes of New Hampshire, Winnipissiogee and others, so as to secure a constant and equable supply of water power for as much machinery as may be put into operation in the whole course of that river.

THE PRESS IN DENMARK. A correspondent at Copenhagen writes to the Debats that when, three months ago, the King of Prussia was about to come ashore from the steamer which brought him into the port, a spark from the chimney of the vessel set fire to the Royal standard of Prussia, hoisted on the boat in which the King was, and entirely consumed the flag. From this insignificant accident the Copenhagen journal, the Fadrenslandet (the Country) published an article predicting the fall of the absolute monarchy of Prussia, and indulging in light reflections upon the religious and political opinions of King Frederick William. The Danish Government, seeing in this article an insult upon His Majesty of Prussia, prosecuted the editor, M. Gjoedward, who was sentenced to imprisonment for six months, and to pay a fine of 2000 rix dollars banco (about 5000f.) and all the costs; and further interdicted him for five years from publishing any writing whatever without its being previously submitted to the censorship of the police. This severe judgment was, on appeal, confirmed by the Supreme Court of the kingdom. M. Gjoedward being unable or unwilling to pay the fine and costs, amounting together to 2750 rix dollars, (about 6900f.) the Government issued an execution, and, having seized his library, ordered it to be sold by auction on the 2d inst. The first lot put up was a translation into the Danish language of *Maximes de Larochefoucauld*, worth 16 schillings (90 centimes); but before any one could bid for it a person in the room cried out, "I will give 3000 rix dollars (7500f.)," and immediately threw over to the auctioneer the full amount in bank notes. The little volume was handed over to the purchaser, and, the fine and costs being thus more than satisfied, the sale was stopped, amidst the general applause of the company. The performer of this act of generosity was a merchant of Copenhagen, named Falkenbjerg, who was immediately afterwards unanimously elected a member of the Society for the Freedom of the Press, and had his diploma sent to him in a silver gilt box. [Galignani's Messenger.

THE NINEVAH SCULPTURES. A letter from M. Bathe, the French Consul at Mossul, informs us that after numerous difficulties, the interesting collection of sculptures and inscriptions discovered by him on the site of ancient Ninevah, has safely arrived at Bagdad, having thus accomplished the most dangerous part of their journey to France. These inscriptions, when deciphered, will, it is thought, elucidate many disputed points in history and chronology. The majority of these inscriptions are in Assyrian and Cruciform characters. M. Bathe has also made a great number of drawings of objects he was unable to carry away. These objects will be deposited in the Louvre, where a room especially destined for Asiatic and African antiquities is being built. [Gazette de France.

☞ There has been a great freshet in the Schuylkill and Delaware rivers, overflowing the wharves and embankments in the vicinity of Philadelphia.

'END OF THE MORMON WAR.' Under this title the St. Louis Republican of the 8th, publishes a correspondence furnished to the *Anti-Mormon* citizens of Hancock County and the surrounding Counties of Illinois, by a committee of their own number. They state that the Mormons have pledged themselves by word and in writing, to leave that State next Spring, and that they have advised them so to do, and that warfare will cease, Gen. Hardin retaining a part of his troops in the disaffected district to maintain order. The following is the most important part of the closing letter of the Mormons:—

[Daily Advertiser.

In addition to this we would say that we had commenced making arrangements to remove from this county previous to the recent disturbances; that we now have four companies organised, of one hundred families each, and six more companies now organising, of the same number each, preparatory to a removal.

That one thousand families, including the twelve, the high Council, the Trustees and general authorities of the church are fully determined to remove in the spring, independent of the contingency of selling our property; and that this company will comprise from five to six thousand souls.

That the church as a body, desire to remove with us, and will, if sales be effected, so as to raise the necessary means.

That the organization of the church we represent is such that there never can exist but one head or presidency, at any one time, and all good members wish to be with the organization; and all are determined to remove to some distant point, where we shall neither infringe or be infringed upon, so soon as time and means will permit.

That we have some hundreds of farms and some two thousand or more houses for sale in this city and county, and we request all good citizens to assist in the disposal of our property.

That we do not expect to find purchasers for our Temple and other public buildings; but we are willing to rent them to a respectable community who may inhabit the city.

That we wish it distinctly understood that although we may not find purchasers for our property we will not sacrifice or give it away, or suffer it illegally to be wrested from us.

That we do not intend to sow any wheat this fall and should we all sell we shall not put in any more crops of any description.

General Hardin, in his letter communicating the correspondence, says, that it is the intention of the Mormons to locate themselves West of the Rocky Mountains.

He has no doubt of the sincerity of their professions as to removal, but at the same time announces his determination to station a portion of his troops in the county, to maintain order, who will continue in the field until the Governor shall order them to be disbanded.

☞ In our last secular summary we gave the names of the persons convicted at the anti-rent trials and their several sentences. We quote from a daily paper the following account of the scene, on the sentence day.

'The trial of Edward O'Connor for the murder of Steele, was brought to a close on the evening of Thursday the 10th instant, and the case was committed to the jury after a lucid statement of the evidence, and an impartial charge by Judge Parker.

At 7 o'clock on the morning of the 11th, the jury came into Court and rendered a verdict of guilty of murder!

Scarcely any emotion was exhibited by the prisoner. The same sullen and fixed countenance which he had worn during the whole trial, still was there. A slight quiver of the lip was all the perceptible difference from his usual demeanor. Many of the jury were in tears. Some wept like children. It was a touching and melancholy spectacle to look upon those men in the jury box, of age and experience, with tears gushing from their eyes and coursing down their furrowed cheeks, as they each gave forth their verdict, which was to take the life of a fellow being so young in years, and hurry him into the presence of his Maker—and then to behold the indifference of the young man whose doom they were pronouncing. But I forbear.

The Court, after receiving the verdict, took a recess until 10 o'clock.

SENTENCE OF THE PRISONERS. Long before the hour to which the Court adjourned, persons began to flock in. Many little groups were collected around the court room, speculating upon the nature of the various sentences that were soon to be passed; and many with eager countenances were inquiring whether those found guilty of murder would be hung. Some time before the bell rang for the Court to convene, the room was filled to overflowing; and many an anxious face and palpitating heart were there.

At 10 o'clock, Judge Parker took his seat on the bench.

A large number of very young men who had also been convicted were released from punishment, as it was justly thought that the ends of justice were sufficiently secured and the sanctity of law vindicated.

The Court, after some very excellent advice, very properly suspended their sentence, and allowed them to return to their homes. And their gratitude was manifested by tears of joy, before they had left the court room. Their bosoms heaved with unspeakable emotions as they started with the prospect of once more visiting the firesides of their parents; and verily do I believe that they will ever hereafter be found firm advocates of law and order.

Judge Parker has gained much credit at this Court. He has pursued a course of justice, tempered with mercy, which is well calculated to restore order, peace and happiness to our afflicted county. Present appearances indicate that it was the best thing that could have been done, and that it will have the effect to eradicate every vestige of anarchy and resistance to the laws from our county.

☞ The steamer Hibernia arrived at 1-2 past 9 o'clock on Sunday morning, Oct. 19th, from Liverpool Oct. 4th,—over 100 passengers. The steamer Caledonia arrived out on the 28th of Sept., 11 days and a half. The Great Western arrived out Oct. 3d—15 days. The new screw-steamer Massachusetts, arrived out in short of 18 days.

The condition of the crops was as unfavorable as by last accounts. There had been some slight fluctuation in prices, but it seems quite certain that the supply will be so deficient as to require the admission of a considerable quantity from other countries. There had been a slight decline in cotton, and the railroad investment mania had depressed sensibly the value of other stocks.

Earl Spencer, formerly Lord Althorp, had died. The German governments were endeavoring to check the agitation of religious questions and excitements connected with the new Reformation.

A British sloop of war steamer had returned to England from the African Station, with the loss of her commander, surgeon, and 62 men by sickness.

Nothing of special importance from India or China.

☞ General Armistead, of the United States Army, died in Virginia on the 13th inst.

☞ The elections in Georgia and Ohio have resulted decisively in favor of the Whigs.

☞ At the recent session of the British Parliament 2,090 miles of new railroad were authorized, doubling their extent in Great Britain. 560 miles of railroad were authorised in Ireland. The capital to be expended in England on the roads granted, will be about $158,400,000 for Great Britain, and $34,000,000 for Ireland.

BOSTON LYCEUM. We are pleased to learn that this valuable institution is again under way, with favoring auspices. It has presented a list of lectures, and gives assurance of an intellectual provision for the season, which must recover to it the public patronge, and secure a full audience. The tickets remaining for sale are to be had at Ticknor's.

*** The Rev. William Farmer has been invited to become Pastor of the new Unitarian Congregational Society in Pomfret, Vt.

COMMONWEALTH OF MASSACHUSETTS.

BY HIS EXCELLENCY
GEORGE N. BRIGGS,
Governor of the Commonwealth of Massachusetts:
A PROCLAMATION
FOR A DAY OF
PUBLIC THANKSGIVING AND PRAISE.

The harvest is past, and the bounties of Providence are gathered in. Nature wears the livery of Autumn, and the emblems of the departing year remind us that the season approaches, when our worthy ancestors were wont to set apart a day for Public Thanksgiving to the God of Heaven, for His goodness and mercy.

In compliance with that ancient custom, I do, with the advice and consent of the Council, appoint THURSDAY, THE TWENTY-SEVENTH DAY OF NOVEMBER NEXT, to be observed by the people of this Commonwealth, as a day of Thanksgiving and Praise.

Abstaining from the usual avocations of business, and the pursuits of pleasure, I request the good people of Massachusetts, in their cheerful family circles, and in their places of public worship, to render tributes of Thanksgiving and "Praise to the Lord for His goodness, and for his wonderful works to the children of men."

Let us praise Him, that, under His protecting Providence, the institutions of state, of religion, of learning and education, established by the prudence and wisdom of our fathers, under which their children have been prosperous and happy, have come down to us unimpaired and in full vigor:

That the various classes of our citizens, under the mild and equal government of laws made by themselves, pursue, unmolested, upon the land and upon the sea, their peaceful occupations:

That general health and prosperity, peace and brotherly kindness, have prevailed throughout our state during the past year:

That, although we have heard the distant rumor, and seen the preparations for war, our common country is yet at peace with the world, and the hands of our soldiers and sailors have not been imbrued in the blood of their fellow men.

Above all, let us thank him for continuing to us the blessings of the Gospel of His Son, and for holding out to us the glorious hopes which that Gospel, and that alone, inspires.

In spreading the banqueting table, let the opulent and the fortunate remember that "the poor they always have with them," and impart of their abundance among those destitute and desolate ones, to whose comfortless homes seasons of plenty and scarcity are alike.

Let us also remember, with deep humility, that, whilst we live upon the bounty of God, we are offenders against his law:

That, as individuals, we are amenable to Him for private sins, and as citizens, for social wrongs and public injustice:

That it becomes us, as transgressors, to humble ourselves before Him, to supplicate His mercy, and implore His pardoning grace, through our Lord and Saviour Jesus Christ."

Given at the Council Chamber, in Boston, this 1st day of October, in the year of our Lord one thousand eight hundred and forty-five, and of the Independence of the United States the seventieth.

GEORGE N. BRIGGS.

By His Excellency the Governor, with the advice and consent of the Council.

JOHN G. PALFREY, *Secretary.*

God save the Commonwealth of Massachusetts.

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars from the Teachers of the Sunday School in the First Congregational Society, Leominster, to constitute their Pastor, Rev Hiram Withington, a Life Member. o25

THE TWELFTH MASSACHUSETTS
ANTI-SLAVERY FAIR,
TO BE HELD IN
FANEUIL HALL,
AT THE CLOSE OF THE YEAR.

☞ The Mayor and Aldermen have granted the use of Faneuil Hall for ten days at the close of the year; and on the evening of each day, the most distinguished advocates of the cause in the Union will speak from the platform of Faneuil Hall.

This year's effort will be known by the name of the 'NATIONAL ANTI-SLAVERY BAZAAR' at FANEUIL HALL.

ADDRESS OF THE COMMITTEE.

The undersigned, deeply sensible of the obligations of those who begin a work of beneficent reform to carry it forward to the end of their lives, have determined to continue, during the present as in the eleven preceding year, to disseminate the moral principles and awaken the feelings which alone can effect the abolition of slavery.

If we needed fresh stimulus in a work which perpetually renews the devoted spirit, we could not fail to find it in the present condition of our country. The supporters of slavery, perceiving that the practice and the preaching of a higher morality endangers the perpetuity of their system, hope by the annexation of Texas to maintain the balance of power in its favor. But Freedom can gain at the North faster than Slavery at the South, if those who call themselves friends of Freedom will but labor with zeal and diligence in her behalf.

Our appeal is, in an especial manner, to those who are newly awakened to the nature of slavery, and its unavoidable termination in political subjugation and national ruin—and who earnestly desire to avoid the fatal consequences of the atrocious deed of Texan annexation. If the people were awake to the importance of this question of annexation to the welfare, to the honor, to the very existence of the United States *as such*, they would speak with one voice from every city, county and town throughout the free States, in that decisive tone which would settle the question in the negative at once and forever:—which would sunder any such connection already formed, as threads are parted by flame.

It is to awaken—to inform—to inspire the American people with a sense of what they owe their times, their race and themselves, that we propose this effort, to be carried on through the year, and to be concluded in December next with THE TWELFTH MASSACHUSETTS A. S. FAIR. Wherever, the country over, there is a single person professing an interest in the cause, whose eye this shall meet, let that person instantly commence operations for THE FAIR, and interest as many others as possible for its success. Let no one shrink from the duty of aiding us, because he does not deem the anti-slavery lectures and publications the best possible;—our object is to arouse those whose office it *should* have been to bear the truth to *us*: those whom all confess to be, by their prudence, mildness, judiciousness and position, rightly qualified for the work we have undertaken, if they could but be induced to undertake it. From among these, we fervently hope, will arise such as shall put to shame all former advocates, by their devotedness, their zeal, their diligence, and their disinterestedness.

The anniversary of the landing of the Pilgrims is to be worthily celebrated by us. On the 22d of December, the National Anti-Slavery Bazaar is to be opened in Faneuil Hall, and to remain open through New Year's Day. It will be an unequalled opportunity for the selection of Christmas and New Year's Presents. Besides the home manufactures, most beautiful things are to be sent from Europe.

Donations and communications may be addressed to M. W. CHAPMAN, 25 Cornhill, office of the Massachusetts Anti-Slavery Society, or to either of the undersigned:—

Maria Weston Chapman,	Catherine Sargent,
Ann T. G. Phillips,	M. A. W. Johnson,
Mary G. Chapman,	Caroline Weston,
Susan C. Cabot,	Anna R. Philbrick,
Eliza L. Follen,	Mary Young,
Sarah S. Russell,	Harriet M. Jackson,
Sarah B. Shaw,	Mary F. Rogers,
Helen E. Garrison,	Eliza F. Merriam,
Lavinia Hilton,	Caroline F. Williams,
Anne Warren Weston,	Abby Southwick,
Maria Lowell,	Mary Willey,
Sarah H. Southwick,	Marian Fuller,
Henrietta Sargent,	Ann R. Bramhall,
Frances Mary Robbins,	Lydia Parker,
Louisa Loring,	Harriet Sturgis.
Hannah Tufts,	

Boston, Aug 29, 1845. 2w

☞ THE CHESHIRE PASTORAL ASSOCIATION will hold its next meeting in Fitzwilliam at the house of Rev J. S. Brown, on Tuesday, Oct 28, at 10 o'clock, A. M.

o25 A. A. LIVERMORE, Scribe.

☞ THE SUNDAY SCHOOL ASSOCIATION in connection with the Cheshire Pastoral Association, will hold its Annual Meeting at Fitzwilliam, in the Unitarian Meeting House on Tuesday, Oct 28, at 2 o'clock, P M. Report and Addresses.

o25 M. W. WILLIS, Sec'y.

MARRIAGES.

In this city, 20th inst, Mr Frederick Homer of New Bedford, to Miss Sarah F. West of this city.

In Charlestown, by Rev Mr Whittemore, Mr Lewis Rimback to Miss Mary E. Studley, both of C.

In Dorchester, 14th inst, by Rev Mr Pike, Mr T. J. Williams of Marshall, N. Y., to Miss Elizabeth, daughter of Edward Jones of D.

In Newburyport, Mr James P. Brown, of Haverhill, to Miss Ann Eliza, daughter of Rev C. G. Finney.

DEATHS.

In this city, 20th inst, Sarah, wife of Henry Emmons, 68.

18th inst, Mrs Sally Goff, 71.

19th inst, Mrs Rebecca Gould of South Reading, 79.

In Brighton, 20th inst, John Duncklee, Jr., only child of John and Harriet Duncklee, 10.

In Cambridge, on Sunday evening, 19th inst, Dr Timothy Lindall Jennison, 84,—a graduate of Harvard University, in the class of 1782.

In Newburyport, 18th inst, widow Thankful Walker, 85.

BOARDING & DAY SCHOOL FOR YOUNG LADIES, IN WORCESTER. The Winter Term of the Subscriber's School for Young Ladies will commence on Monday, Nov 10th. The studies pursued here are the usual English branches, together with the Latin, French, and Italian Languages. The German will be introduced whenever the convenience of the Teacher will permit. The principal objects aimed at, are to exert a salutary influence upon the character, by a uniformly kind, but firm government, to impart thorough instruction in whatever branches are taken up, rather than to go over a great deal of ground, and to make the pupil's residence at School a happy one.

Board and Tuition for a term of eleven weeks, $50.
Tuition of Day Scholars do do do $12.

A distinct charge is made for instruction in Music, which is given by Teachers residing in the town.

H. G. O. BLAKE.

REFERENCES:—Hon. John Davis, Hon. Levi Lincoln, Worcester; J. G. Palfrey, Esq., George B. Blake, Esq., G. F. Thayer, Esq., Boston; Paul Willard, Esq., Charlestown.

MR. BLAKE may be found at No 19 Lynde street, Boston, until about November 8th. 3t o25

VALUABLE WORKS—*Recently Published.*—Proverbial Philosophy, a new edition, handsomely printed, 50 cents; Basil Montague's Selections from Taylor, Barrow, South, &c., 50 cts; The Crock of Gold, by the author of Proverbial Philosophy; The Twins and Heart, by do.; Essays of Elia, 75 cts; Prose and Verse, by Thomas Hood, 75 cts; The Autobiography of Alfieri, 50; Dante, Carey's translation, with illustrations; Onward, Right Onward, by Mrs Tuthill, 37½ cts; Mrs Dana's Letters on the Trinity; Margaret, a Tale of the Real and Ideal, Blight and Bloom; Gathered Leaves, by Miss H. F. Gould; Genius and Character of Burns, by Prof Willson; Littell's Living Age, No 75, with all previous numbers; Burnap's Miscellaneous Works; The Psaltery, a new collection of Church Music, by Mason and Webb; The Choral, a Collection of Church Music, by Baker and Woodbury; Festus, a Poem; Arnold's Miscellaneous Works, 8vo.

For sale by CROSBY & NICHOLS, 118 Washington st. o25

SCHOOL BOOKS. Woodbridge's Geography and Atlas, a new edition, with all other School Books in common use, at wholesale and retail on the most favorable terms, at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. o25

PROVERBIAL PHILOSOPHY, a book of Tho'ts and Arguments, originally created by Martin Farquhar Tupper, Esq.; 2d edition.

Gathered Leaves, or Miscellaneous Papers, by Miss Hannah F. Gould.

Just received by S. G. SIMPKINS, 21 Tremont Row. o25

WEBSTER'S REMARKS ON JUDGE STORY. Mr Webster's Remarks at the meeting of the Suffolk Bar, on moving the resolutions occasioned by the death of the Hon Mr Justice Story.

Just published and for sale by JAMES MUNROE & CO., 2 School st., up stairs. o25

WHEWELL'S MORALITY AND POLITY. The Elements of Morality, including Polity, by William Whewell, D.D., author of the History and Philosophy of the Inductive Sciences, in 2 vols, 12mo.

Lately published and for sale by JAMES MUNROE & CO., 2 School st., up stairs. o25

NEW TRACT, A. U. A. Jesus and his Disciples in the Jewish Synagogues. By Rev A. D. Wheeler. Being Tract No 218. Printed for the American Unitarian Association.

For sale by the Agents, JAMES MUNROE & CO., No. 2 School street, up stairs. o25

DR. MORTON, (late Wells & Morton,) 19 Tremont Row, Boston, would respectfully beg leave to call the attention of his former patients and the public generally, to an improvement in Mechanical Dentistry. It is generally known that the former method of Inserting Teeth is full of weighty objections, inasmuch as experience has proved that it has been little more than an equal chance whether teeth would be worn, or whether the patient would not, after suffering for months and sometimes years, finally throw them aside and give up all hopes of ever being benefitted by their application. Or, if the patient does continue to forego the difficulties of their dropping down, moving about, cutting the jaws, or at least producing irritation, (and this, too, without the consolation of their even giving them a natural expression, but the reverse, a ghastly look,)—yet in their own minds they condemn the Dentist and the art, inasmuch as the real end for which the Teeth were designed (mastication) is not attained; and not unfrequently is it the case, that individuals are deprived of dining elsewhere than at their own private table, for the very reason that they must either forego the pleasure of taking any thing but liquors, or choose the alternative of putting their teeth in their pockets. These difficulties have not, perhaps, always been owing to the fault of the Denist, or the peculiarity of the patient's mouth, so much as to the infancy of the art. Like all other professions, as it has advanced, it has engaged more of talent and aspiring mind, resulting in improvement upon improvement; and I feel justified in saying that I am now enabled to insert Teeth upon a plan such that they can be worn without causing the slightest pain—the patient can masticate perfectly well with them—they will remain firm in their places—give the same expressive, life-like appearance as the natural teeth, resembling bone—being manufactured by myself to suit every case, with its peculiarities, thereby completely obviating the above difficulties.

***All operations warranted to correspond with these statements, or no charge will be made, unless notice should be given to the patient of a necessity for deviation. o25

LADIES
NEW FALL & WINTER GOODS.
DANIELL & CO.,
No. 201 Washington Street.

WE have received by the recent arrivals of the French packets at New York, and the British steamers at this port, a full assortment of new styles of desirable goods for our Fall sales. Our long experience, and acquaintance with articles in our line, and our facilities for obtaining our stock at the lowest rate, enables us to offer our customers every article at as low a price as they can be obtained at any other store.

ON THE FIRST FLOOR

We have an extensive assortment at retail, consisting of a larger and richer stock of SILKS than we have ever before offered. It is impossible to describe all of the various styles in an advertisement, without making it very long. We have Rich Heavy Dark Colored Silks, for CLOAKS and PELISSES. Light and Dark styles in great variety, for STREET DRESSES. Rich Light Col'd do, for EVENING DRESSES.

DRESS GOODS,

Of new styles, in Mouseline de Laines, Corded Ottomans, Cashmeres, Twilled Ginghams, French and American Prints, &c. &c.

FRENCH PLAIDS,

An entire new article, the first that have been imported, a pretty and economical article for Fall and Winter Dresses.

LACES AND EMBROIDERIES.

We have added to our stock a large and beautiful assortment of Laces and Embroideries, of the latest Paris and London styles, and have made such arrangements that we shall in future be supplied with all the newest styles.

AA THIBET CLOTHS.

We have every desirable color and shade of this well known article for Ladies' Cloaks and Dresses—the genuine heavy double twilled goods, warranted equal to any imported.

ROB ROY AND GALA PLAIDS, FOR CLOAKS.

Black and Blue Black Silks, Black and Blue Black Alepines, from the best manufacturers; Black and Blue Black Alpaccas, some extra fine quality; Black and Blue Black Mouseline de Laines, and every other article of

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POETRY.

ORIGINAL HYMN,

Sung at the Ordination of Rev William C. Tenney, as Pastor of the First Congregational Church and Society in Kennebunk, Me., Tuesday, Oct. 5, 1845.

BY REV. R. C. WATERSTON.

Great Source of good; our God and Friend!
Fountain of life and light divine!
Here thy adoring children bend,
And pray to be forever thine.

Bless thou the work we here begin;—
Bless him who now is set apart;—
That moved by faith lost souls to win,
Celestial Truth he may impart.

Long may thy blessings crown, O God,
This servant of the Prince of Peace,
That he may spread Heaven's light abroad,
Bid knowledge reign and faith increase.

Wisdom to us and virtue give,
And, by thy Spirit, lead us still
With thee to Walk, for thee to live,
To love thy word and do thy will.

And, when our mission here is o'er,
O, take us to thyself in love,
To know thee better, serve thee more,
And dwell with Christ, in worlds above.

LAMENT OF THE INEBRIATE.

BY A. J. H. DUGANNE.

I'm thinking on thy smile, Mary,
Thy bright and trusting smile,
In the morning of our truth and love,
Ere sorrow came or guile—
When thine arms were twined about my neck,
And mine eyes looked into thine,
And the heart that throbbed for me alone
Was nestling close to mine!

I see full many a smile, Mary,
On young lips beaming bright,
And many an eye of light and love
Is flashing in my sight;
But the smile is not for my poor heart,
And the eye is strange to me,
And the loneliness comes o'er my soul
When its memory turns to thee!

I'm thinking on the night, Mary,
The night of grief and shame,
When with drunken ravings on my lips
To thee I homeward came;
O the tear was in thy earnest eye,
And thy bosom wildly heaved;
Yet a smile of love was on thy cheek,
Though the heart was sorely grieved!

But the smile soon left thy lips, Mary,
And thine eye grew dim and sad,
For the tempter lured my steps from thee,
And the wine cup drove me mad;
From thy cheeks the roses quickly fled,
And thy ringing laugh was gone,
Yet thy heart still fondly clung to me,
And still kept trusting on.

O, my words were harsh to thee, Mary,
For the wine cup made me wild—
And I chid thee when thine eyes were sad,
And I cursed thee when they smiled;
God knows I loved thee even then,
But the fire was in my brain,
And the curse of drink was in my heart
To make my love a bane.

'Twas a pleasant home of ours, Mary,
In the spring time of our life,
When I looked upon thy sunny face,
And proudly called thee wife;
And twas pleasant when our children played
Before our cottage door—
But the children sleep with thee, Mary,
I ne'er shall see them more!

Thou'rt resting in the churchyard now,
And no stone is at thy head—
But the sexton knows a drunkard's wife
Sleeps in that lowly bed;
And he says the hand of God, Mary,
Will fall with crushing weight
On the wretch who brought thy gentle life
To its untimely fate!

But he knows not of the broken heart
I bear within my breast,
Or the heavy load of vain remorse
That will not let me rest;
He knows not of the sleepless nights,
When, dreaming of thy love,
I seem to see thine angel eyes
Look coldly from above.

I have raised the wine cup in my hand,
And the wildest strains I've sung,
Till with the laugh of drunken mirth
The echoing air has rung;
But a pale and sorrowing face looked out
From the glittering cup on me,
A trembling whisper I could hear
And fancied 'twas from thee!

Thou art slumbering in the peaceful grave,
Thy sleep is dreamless now,
But the seal of an undying grief
Is on thy mourner's brow;
And my heart is chill as thine, Mary,
For the joys of life have fled,
And I long to lay my aching breast
With the cold and silent dead!

MISCELLANEOUS.

Extract from a Discourse delivered at the Dedication of the First Meeting House of the First Church and Society in Somerville, Mass., on Wednesday, Sept. 3, 1845. By George E. Ellis, Pastor of the Harvard Church, Charlestown. Boston: James Munroe & Co.

'I come now to speak of the practical uses to man of thus recognizing his relation to God, and seeking communion with God. Every high hope which this allegiance assures, every sacred sentiment which it exercises, every inspiring, purifying and guiding influence which it works upon life, recommends worship to reasoning and responsible creatures. The temple is the earthly home of the soul, where it listens to oracles, and eats of its food, and finds its high fellowships, and consecrates its spiritual armor, and fits itself for a translation from mortal clay to a heavenly abode. All the growing tendencies and evils of highly civilized life, open new sources of danger and trial to man, he needs more direction, the wider the range of his existence becomes, and he needs a safer insurance of his best wealth, as it is gathered by larger labors. What shall be his growing security, but a growing faith and reverence?

Christian ministers, students, thinkers, and public teachers of kinds, have now an arduous and perplexing task to perform on account of the activity of thought and the wild and wayward conflict of opinions around us. They are expected to meet a state of things over which some rejoice, and others grieve; to reconcile the distractions of inquiry and enterprise with the received opinions and methods which it is thought essential to retain. And nothing could sustain, under the pressure of such a work, but the visible evidence everywhere appearing, everywhere acknowledged, that the great foundation pillars of a religious faith, are admitted to be all essential, as well in philosophy, as in every-day calls of duty.

I believe that every teacher and preacher, every statesman and moralist, has moments when he looks almost with despair upon society and upon the interests of his fellow-men; when he feels as if everything were unsettled, as if truth were all adrift, as if religion, principle, virtue, wisdom, made up, instead of an everlasting mountain of refuge, a mere sand-hill, scattered by the winds of confusion, not admitting of measurement or estimate, and of which the wisest and the best men only gathered up a handful, to let it slip grain by grain through their fingers. I, for one, confess to the feeling and to the momentary despair. But shall I yield to it? That is the question for a man to ask himself. And then something within my breast, as well as many excellent counsellors from without, addressing me, says—Confide in God, who rules and guides all things, trust in his entire control, leave the issues to him, admit in your thoughts that he has power on earth, and uses it wisely, and endeavor to persuade all men of that truth, for it comforts and cheers.

In one of the fairest and most fertile regions of our land, I have lately seen the earth all parched with a summer-drought, thirsting and languishing for the rain which would not come. The grass was almost as white as the locks of age. The leaves, smitten in the sources of their life, sickened upon the trees, and fell, yellow and withered, to the ground. The sultry locust seemed alone to enjoy the blazing intensity of the sun, and even by its provoking merriment in such an aspect of nature, that strange insect seemed to draw suspicion on itself, as if, like its ancient stock of the land of Idumea, it were the cause of the burning and thirsty desolation. Now amid the dryness and glare of such a scene, men look up with one accord and watch the heavens, for they know full well that there is but one source from which help can come. Instinct, experience, teaches them that what the earth lacks, heaven alone can supply.

There was a time, too, when navigators made only short and dangerous voyages, when they feared to launch into the deep, yet ran upon the very perils which they dreaded near the shore. It was because they steered their course only by earthly signs. For, while they watched with anxiety the promontories and hill-tops, and boundaries along the coast, their keels struck in shallow waters upon the rocks and the sand.—That science of navigation became a free and a safe pursuit for men, only when they learned to substitute an heavenly for an earthly guidance. Then the whole globe was circled, the island specks were visited, the hoary regions of perpetual winter were approached. From being once led only by land signs, men began to search for new land in the dreariest wastes of unfathomed seas. Peril, and fear, and ignorance, all vanished before the leadings of that needle, which follows a heavenly control. Man can know his place on the earth or on the seas, only by consulting the sun and stars. Are not these eloquent testimonies to us, that it is ever of use to man to divide his reliance and his interest between earth and heaven?

And if so, do we not know the uses of worship, do we not know why it is good for man to believe that God will dwell on the earth? Our admission or conception of that sublime truth, is our confidence, the effort and exercise of what the Scriptures call faith. All the experience of life helps to advise and to sustain us in that effort, and in various interests of our own, in small and great matters, we do all without effort, all that the effort itself requires; we rely, in our utter helplessness, upon the wise and beneficent appointments of heaven. To make that effort cheerful and complete, to cause it to extend its holy guardianship over the whole of life, is the use of worship.

* * * * *

It occurs to me, my hearers, that I am speaking to you words and reasons which are powerless to the end I design, compared with arguments which are addressed to your very senses from the very spot whereon we are gathered. If there is a spot of common earth on which man stands, and looking with the naked eye, may discern a reason why he should believe that God dwells with men, we are on that spot now. I speak after some acquaintance with scenes which comprehend much that is engaging and impressive to the human mind; I have looked from spots of earth over regions where empires have risen and fallen, and over crowded cities, where all that virtue, and pleasure, and woe can offer to man, is embraced within the range of vision. Other spots there are which far surpass this in each single feature of it, but if there be rivals to it, they certainly are rare, in the combination of objects which speak most eloquently to the conscience, and heart, and soul of man. It is the very spot of earth where faith may find the least effort in connecting earth with heaven. It is the very spot on which, standing in the light of mid-day, or as the shades of night descend, all that is affecting, or deplorable, or hopeful in man's existence, will address the spirit within. It is then a spot where man may learn the uses of worship. Let the words of the preacher now be only as signs to guide your eyes from left to right, from right to left, around, beneath, and above you; while the scenes that are visible from this beautiful summit will all interpret to you the relation between man and God, between earth and heaven, and show you why it is good for man to realize that relation by worship.

Look around, then, when you go forth upon this terraced hill, and you will see with your eyes what will declare to you the uses of the worship of God in faith and fear. From this spot are seen the sites first occupied by the farms and humble dwellings of those who made this a Christian land. The sod beneath us was once moved, before it gave a foundation to this edifice, and then it was by the spades of soldiers, amid the miseries of war. The fortifications raised here were a favorite place of observation for Washington—a name of all heroes' names least sullied by a soldier's work,—to look over the earlier and resolute scenes of that strife which made this a free land. The wide-spread scenes of civilized life before and around us, bear in their external features the full tokens of a singular prosperity. There is happiness in these extended circles of human dwellings, there is cheerfulness and industry in the occupations of every kind of labor, in commerce, science, and the arts, of which we see the noble results. Yet we know these are all scenes of temptation, and passion, and struggle, and of liability to grief. From heaven above can alone come the influences which shall reach and control them, which can keep the land free, and make it more a Christian land, which can consecrate human happiness, and sanctify human labor.

Beneath us, each with its own large pile of building, each with its fenced walls, and barred windows, and bolted doors, and confined inmates, are two institutions, agreeing together thus far, but for the rest how different in design, and in their occupants! The one is the State Prison, for the punishment of voluntary crime; the other is the Asylum of Christian philanthropy, for the relief and refuge of those, who, stricken in the faculty which makes us responsible creatures, can commit no crime. Sad and melancholy it is to look on either of those edifices; but still the eye takes them into the view, and how impressively do they declare the responsibility and glory of man's nature; speaking to us all the difference—and what a difference it is!—between crime and misfortune.—Either edifice, in its walls or in its inmates, will teach us the uses of worship; for there is worship in them both, for penitence and melancholy do know the power of prayer. The prison, where sin is punished by man, where offences and outrages are visited, but with a merciful and tempered, not an inhuman punishment, and where by Christian counsel repentance and restoration are taught and favored, there is one witness that God dwells, and that Christ has spoken on earth. The Asylum, where the solemn mystery of the human mind leads to us its darkest lessons, where the intellect is clouded, where the reason is shattered, where conscience is confounded, there is another witness of man's heavenly relations; for there charity forgives all wrong, and mercy does its utmost, by tutored patience, and a law of kindness, to relieve so severe a visitation.

Then there is the first seat of learning in the New World; ancient now, because all else is new; the first-born child of a Christian parentage; the wilderness-crown, on which were lavished all the jewels and metals of its founders, and whose hard gathered, though cheerfully rendered cost was not all paid in gold and silver, but helped out with pewter, and copper, and even by a commutation of flocks, and herds, and grain. How honorable is its history! How precious is its influence! In all of its associations and purposes, in all of its works and efforts, does it not show the uses to man of recognising his relation of God? There the large treasures of wisdom are gathered, and a pure faith consecrates them. There the young are fitted for the mental tasks of life, and there a yearly tribute is made to supply the higher necessities of existence; and there are taught the uses of worship.

Yonder is another summit. Shall we call it sad or lovely to the eye and to the mind? That will be according as we value and have improved the uses of worship. It is a large garden of graves; already, though but so recently consecrated, it has given a resting-place to the remains of many of the wisest and best of those who have lived on this western hemisphere; and it contains the dust, common it may be, but no less dear to many of us, of those whom quiet virtue and household affection have sainted in household remembrances. There would we bury the dead, in hope; and though we weep while we bend over the changing clay, we would dry our tears when we raise our eyes. Can we thus follow the dead, here or elsewhere to their rest, unless we believe and prove that there is a use in worship, in connecting earth with heaven?

Go forth, and look around upon these scenes, and as so much of nature, in sky, and foliage, and green earth, is yet left amid the works of art, so will you find that there is room still reserved for heavenly influences to work amid the toils and trials of man's distracted life. At yonder point the ocean finds its boundary. Man does not fear to pass over its unstable waves; for he looks above for guidance. Here the firm land presents its barrier to the floods; but here, too, we are still upon our voyage, and the mysteries of life are not solved; our course will not be true our haven will not be sure, unless we look above for guidance. Go forth, and gaze upon these scenes; glance thoughtfully upon them each Sabbath, as you enter, and as you leave this place of worship; think upon the temptations, the passions, the responsibilities, the woes, the hopes, which these scenes embrace for you and your fellow-men, and then you will know how profitable, how comfortable it is for man to seek communion with God, to worship by the Messiah's pattern, in spirit and in truth.'

RAILROAD FROM THE LAKES TO THE PACIFIC.

The Journal of Commerce publishes the following from Mr. Whitney. He has been on a exploring tour and his account of it will be read with interest:—

ST. LOUIS, 20th Sept. 1845.

Messrs. Hale & Hallack:—We arrived here last evening in the steamer John Gooling from Fort Leavenworth, having been on the waters of the mighty river 31 days, and navigating 1400 miles—740 in a log canoe, the residue in steamers. We are all well. My last letters were dated at Prairie du Chien about the 1st. July, at which place I expected a guide to the Missouri, but was disappointed, and again at Fort Atkinson, 50 miles west of the Mississippi, disappointed, though Col. Wilson and Maj. Dearborn and the Indian agent did all in their power to aid me. I am under much obligation for their kindness and civilities. Thus situated, without a guide, and but one laboring man, our number small (seven in all,) I felt a heavy responsibility, and no small reluctance to leading the young gentlemen with me into probable dangers and certain hardships and fatigues, an unknown wilderness before us, and probably a hostile savage foe to watch our every step; but the young men all said, "Go on; we will follow you; we cannot turn back;" and they have fully and manfully redeemed their pledge, having gone through many hardships, much fatigue, hard labor hunger and thirst. I cannot say too much for them, nor can too much praise be awarded for their labor and conduct. Unused to any labor, I feared it would go hard with them, but they never flinched; they were ready to wade through mud, water and grass, to their necks, with our provisions upon their heads, to swim rivers, to fell trees for bridges, and endure all other fatigues necessary for the accomplishment of our object. I am thus particular, because I feel it due to them and to their friends.

Before leaving Prairie du Chien, I fixed upon a route, I should like to pass to the Missouri, and, with compass in hand, made it, within five miles of the point started for. By Barr's map of Wiskonsan, embracing Iowa, &c., (which I found more correct than any I have seen,) we crossed Turkey river at Fort Atkinson, north lat. 43 deg. 15 min.; thence we crossed the different branches of the Wabisipinica and the Cedars in about the same latitude, to Clear Lake in west longitude 93 deg. 25 min;—thence north-westerly till we came to a branch of the St. Peters, running north-easterly; and I will here remark that we did not find the Cedars or St. Peter's branch to correspond with Burr's or any map I have seen. Thence due west to the Des Moines river, in the lat. 43 deg. 20 min., and W. long. 95 deg., which streams we crossed by felling trees for a bridge; thence due west to a number of small beautiful lakes forming the head waters of the Little Sioux, and emptying into the Missouri;—thence across Floyd's river;—thence due west across the branches of the Calumet, and the ——; then the Whitestone or Vermillion, then Jacques river, and then to the great, the grand Missouri, 14 miles below the great bend, making a distance from the Mississippi of more than 500 miles, over the finest country upon the globe, capable of sustaining more than three times the population of the same space in any other part of the world. No swamps, no marshes, no flooding of rivers, except in the vicinity of the Wabisipinica, and then only a small distance, and undoubtedly the most healthy country in the world. I have never found the atmosphere so pure, the surface gently rolling to an almost level, always, however, enough undulating to let the water off. While on this subject, I will remark that none of the rivers west of the great Lakes are natural rivers, but have formed themselves and beds by the constant wash of this vast and almost level plain. The soil of this vast wilderness is as rich as it can be; none richer. In the whole distance I did not see one half acre of useless or bad land; all covered with the finest of grasses, for cattle, and when cured, good hay. The farmer will want but the plough, the seed, the scythe, and sickle. As far as the Cedars (90 miles west of the Mississippi) are considerable tracks of good timber, but none beyond to the Missouri. Indeed very little till nearly down to Fort Leavenworth, and then only about three miles wide. Sometimes there is none on the river, but coals are abundant, and the growth of timber is so natural, that without the fires (which now spread over the whole Prairies yearly, consuming everything) in 15 years the whole from river to river would be one dense forest.

From the Lake to the Mississippi, the lands are good, route feasible, an abundance of timber, (which must be there prepared and taken on as the road progresses, the whole distance to the Rocky Mountains,) and no streams difficult to bridge, till we reach the Mississippi, which can be bridged in the vicinity of Prairie du Chien and above, but, as I understand, not below that place.

From the Mississippi to the Missouri, the streams can be bridged easily and at small comparative expense; first rate materials being abundant in the bluffs which form their banks. The Missouri is a very difficult stream to bridge or navigate; its waters rapid; many shoals 18 to 22 inches water; its bed quick sand; its channel constantly changing, and now full of snags; its bottoms (below the Calumet) are 4 to 5 miles wide between the bluffs, and all quick sand in layers or strata of from 1 to 3 feet, between which the water constantly leaches out. This with the wear of the main stream, causes the banks to tumble into the river, and so on till a new channel is made from one side of the bottom to the other, rendering it almost impossible to bridge anywhere below the entrance of the Calumet. Above the Calumet there are two places of rock bed, and one of gravel, where too the bottoms from bluff to bluff are narrow, and a bridge may be erected without difficulty and with safety.

Thus you will see from my picture, that I have found all I desired, and far more than I expected when I set out. If I can get the grant of lands, I can build the road. In a few months after the grant, the work shall be commenced; and far sooner than I had dared to hope, the work can be completed. Then we shall have the whole world tributary to us, when the commerce of the whole world will be tumbled into our lap, when this vast and now useless waste and wilderness (and ever must be so without this road) shall become the centre, the thoroughfare and the garden of the vast world, feeding, clothing, comforting, and enlightening, millions who are now starving, homeless, naked, ignorant and oppressed. And who can oppose such a work? I have not exaggerated the results to flow from it. Let any intelligent man calmly and deliberately look over the subject, and he must, he will be satisfied that it is not chimerical, or exaggerated, but that it is not possible to half estimate its results. The geography of the world will show to all, that this road must inevitably change the whole commerce of the entire globe, forcing its passage over and making it tributary to the road. Some may hesitate to investigate, and be frightened at its magnitude; but it is as simple as it is grand. Its completion and success but requires its commencement. Its means will be supplied from a source as permanent as time. A Bank which has never failed or refused to open its doors and yield up its rich treasures to the demands of the laboring and industrious man, the source of all the world's wealth, the only regulator of commerce and exchanges, is now ready to furnish the means for this great work, and can such means fail? This, the most beautiful and richest of all the earth, inviting man to come forth and demand its treasures; and there are millions now ready and waiting for a way to get at such a promise. I again ask, who can oppose this work? No man's rights are to be abridged, no man's taxes increased, and not one cent demanded from any one. All I ask is that which is now for a great part useless, and I do not ask that without pay in money: for, the whole cost of the road will be expended for materials, labor, and the products of the earth to sustain the labor, amongst the people to whom the lands belong. Though it does not go into the treasury of the United States, it does go directly into the pockets of the people to whom that treasury belongs; and a sum, too, more than double that which will be received for the same lands in another way. I call on all to investigate this subject, and support me in it so far as I am right, and no farther. I look to the press for aid and support in bringing the subject fully before the people. Immediate action is necessary. It must be decided by the next Congress.

The lands from the Lake to the Mississippi are fast being taken up, and will soon be so much so as to defeat the project. Iowa and Wiskonsan will soon be made States, which will be an objection; Oregon, so much interested in, and so entirely dependent upon this road for its membership of and connexion with our government, calls for action. It is not a political question, it is not a sectional question, it is one in which all parties can act and all interests be benefitted. It is not a stock-jobbing, gambling scheme; there being no company to manage or stock to speculate upon. No one can be deceived or defrauded, and the only questions seem to be, do we want the road? Is it desirable? Will it be a national benefit? Will not the whole world be benefitted by it? And are we willing to have it on the terms offered, without money and without price? It appears to me that these questions cannot be answered but in the affirmative. If I cannot from the lands build the road, the people still have the lands, they do not part with one inch that is not applied to it. I have full confidence that I can build it from the lands. If I do, then the people and the world gain all I have promised; yea far more.

My project seems to be popular with all here. I hope to be in New York by middle of next month.

Truly yours, A. WHITNEY.

HERCULANEUM AND POMPEII. The cities of Herculaneum and Pompeii introduce us to the social system of the ancient world. They were destroyed nine years after the destruction of Jerusalem, ten years after the martyrdom of Peter and Paul, and several years before the decease of the Apostle John. The objects exhumed may be regarded as of a society cotemporary with the life of our Lord.

Long before this eruption, Vesuvius had been quiescent. Virgil mentions it not though he speaks of Ætna. It was an age of peculiar divine judgments. The Holy City had just been sacked—a devouring fire, raging for three days, had broken out and spread terror in Rome—a plague swept off multitudes—the disciples of Christ imagined they beheld the fearful signs predicted of the end of the world—that the day of vengeance had come, and that God was making display of his retributive justice

Amid terrible commotions and calamities and mortal pestilences, the words of Isaiah were fulfilled, that the nations should tremble at his presence.

NEW BEDFORD. The valuation of New Bedford for the present year is $15,769,300 being an increase of 1,000,000 over the valuation of 1844. The town's proportion of the county tax is $6,675, and of the State Tax $1510. The whole amount of tax the present year is $75,000, of which 21,500 is appropriated for the support of schools, $12,400 for paving the streets and 2300 for lighting them; 3000 for night watch and only $2800 for thesupport of the poor.

The town has 28 public schools in which are employed 47 teachers, but all the teachers except four are females. A new brick school house for the accommodation of the high school and one or two others has just been completed at a cost of $12,000.

SAXTON & KELT'S LIST. The Citizen of a Republic, by Ansalde Ceba, translated and edited by C. Edward Lester, forming the No 4 of the Medici series of Italian Prose; 1 vol, 50 cents.

The Wigwam, and the Cabin, by W. Gilmore, Jr., forming No 4 of the Library of American Books, 50.

Big Abel, and the Little Manhattan, by Cornelius Matthews, being No 5 of Abon Library, 25.

The Broken Vow, and other Poems, by Amanda M. Edmonds, 1 vol, cloth, gilt $1.50; do Saxony gilt, $2.25.

Juvenile Gem, for 1846, $1.

Boston Common, 1 vol, 12mo, cloth, 50.

The Opal, for 1846, edited by John Keese, Esq., bound in fancy boards, roan, and superfine Turkey morocco.

The True Child, by Mrs E. Oakes Smith, 1v, 22 mo, plate, 31 and 37½c.

Youth's Keepsake, for 1846, an annual for young people, 87½c.

Mackenzie's Life and Opinions of B. F. Butler and Jesse Hoyt, 37½c.

The May-Flower, for 1846, edited by Robert Hamilton. The first published Annual, we believe, of the season, and one which will not be readily excelled;—the editor, Mr Robert Hamilton, is entitled to great credit for the taste and tact displayed in its whole getting up. The plates are seven mezzotints by Sartain, from paintings by Deveria, Billings, Topham, Van Holst, Crowley, Winterhaller, and Wilkie. All of these are good and some admirable. 'Cup-Tossing' will be universally admired. The contributions are, generally, from the most noted names in American letters. Mr Hamilton himself contributes several fine poems. We shall speak of the book more in detail next week. It is beautifully printed, and bound in embossed morocco.' [Broadway Journal.

Published and for sale, wholesale and retail, by SAXTON & KELT, 133 Washington st. o11

GREENWOOD'S HYMNS. 100 copies, second hand.—A collection of Psalms and Hymns for Christian worship, compiled by Rev F. W. P. Greenwood, for sale at half price of new books, by JAMES MUNROE & CO., 2 School street, (up stairs.) o11

MRS TUTHILL'S BOOKS FOR CHILDREN. I will be a Gentleman, a book for Boys, 4th ed. I will be a Lady, a book for Girls, 3d ed. Onward Right Onward, just published. Several thousand copies of these interesting and valuable Juveniles have been sold in the short time they have been published, and they are confidently recommended to parents as among the best books they can put into the hands of their children. CROSBY & NICHOLS, Publishers, 118 Washington st. o11

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*** A large assortment of Juvenile Works for Sabbath School Libraries for sale at low prices. mh22

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the forty-first edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Savior, Brooklyn, N. Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Allton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.) aug23 tf

SCHOOL FOR YOUNG LADIES. The Fall Term of Mr VINSON'S School for Young Ladies, will commence on Monday, Sept 8th, 1845, at No 7, Masonic Temple. Any information desired respecting the School, may be obtained by calling on the subscriber at the rooms, where he may be found on the afternoons of the first week in September.
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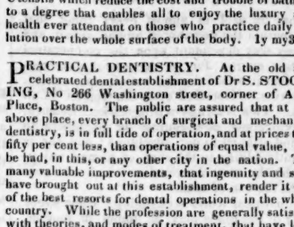

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PRACTICAL DENTISTRY. At the old and celebrated dental establishment of Dr S. STOCKING, No 266 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satisfied with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr S. has the satisfaction of saying, that his present mode of operation challenges the most rigid tests, that pathological science can bring for its overthrow. Many and serious evils have arisen from the usual method pursued by dentists in setting teeth on plate and pivot:—they are too numerous to be noticed in detail in a common newspaper advertisement; such work however carries with it its own condemnatory marks,—a few of which are, an ill adaptation of the work to the mouth, and consequently an unstable, rattling condition when masticating food,—a tendency to irritate and inflame the gums,—a pungent disagreeable taste of brass and copper, that viriates the flavor of the most palatable and delicious food,—the galvanic effect, produced by the combination of so many different metals in the mouth, some of which are of the baser kind to save expense;—and above all, an offensive and poisoned breath which being inhaled, acts directly on the frail and delicate tissues of the lungs, producing pulmonary affections and its fatal consequences. These are some of the positive evils that are produced by the work of too many dentists of the present day, which have rendered the wearing of artificial teeth, so much to be dreaded. The public however may be assured that Dr S. in the most effectual manner has removed the above named objections that have been justly argued against the use of artificial teeth,—by the perfect adaptation of the whole work to the mouth,—the purity of the gold in the plate,—the entire exclusion of brass and copper from the solder,—the ease with which the work may be removed at pleasure for cleansing—the uniform firmness and stability of the whole in masticating food,—and in the beauty and life-like appearance of the teeth, in their shape, shade, and articulation. As it is the province of the dentist to arrest decay in teeth in its first stages, and preserve them by filling, either with gold or some other proper substance, Dr S. will give especial attention to this branch of his profession, assuring those who are disposed to avail themselves of his services, that there is but *one* way that filling teeth can be made efficient, in saving them, and but few among the hundreds, who roam the country and infest the cities under the name of dentists, that know any thing about it. Single teeth will also be set on silver or gold pivots, where the stumps will admit of it, that will render them ten fold firmer than the usual way of setting on wood, and entirely free from the taint that the wood produces, by absorbing and retaining the liquors of the mouth. Extracting, cleansing, regulating, and all other operations connecting with the profession will be performed in a skilful, careful and thorough manner and warranted. Whole sets of teeth with false gums as well as entire upper sets on the principle of atmospheric pressure that will give entire satisfaction will be made at the shortest possible notice. Dr S. would also inform those whose misfortune it has been to have a cleft, or deficient palate and roof, so as to affect the articulation, that they can have a proper remedy in the application of an artificial palate, made either from gold, silver, or porcelain,—and at a price within the means of those in moderate circumstances. jy12

DR. C. SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.

This is a Private Institution, resting on the individual responsibility of the Principal; and, though consisting chiefly of day pupils resident in this town and Boston, a few young ladies from abroad board in the family, and are under the united care of Dr. C. and his Lady. The course of instruction embraces *all branches* usually taught in Female Seminaries.

The School is *wholly distinct* from 'The Charlestown Female Seminary,' with which it is sometimes confounded; and, so far as relates to *boarding-pupils*, it is designed to meet the wants of those who prefer, when about to send daughters from home, to place them *in the private family of the Teacher.* Parents at a distance will see the importance of having their daughters where some one will exercise a constant supervision over them,—a responsibility which Dr. C. prefers to assume in relation to those who may enter his